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F

THE PSALMS OF DAVID,

WITH

HYMNS AND SPIRITUAL SONGS.

ALSO,

THE CATECHISM, CONFESSION OF FAITH AND LITURGY,

OF THE

REFORMED CHURCH IN THE NETHERLANDS.

For the Use of the Reformed Dutch Church in North-America.

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Extracts from the Acts of the Reverend Synod of the Reformed Dutch Church in North-America,

October, 1788.

"THE Synod, convinced of the propriety of introducing an uniformity of Engliſh Pſalmody in their Churches, directed that a Pſalm Book be formed by a ſelection from the Verſions of Dr. Brady and Mr. Tate, Dr. Watts, and the Book at preſent in uſe in the Dutch Church of the City of New-York; with ſuch alterations as may be found neceſſary; and alſo that a number of Hymns be bound up in the ſame Volume; which, when approved of, the Synod will recommend to be uſed in all the churches under their care, where Divine Service is performed in the Engliſh Language.

The Synod farther directed, that the Heidelbergh Catechiſm and the Compendium, the Confeſſion of Faith and the Liturgy of the Reformed Church in the Netherlands, as they are tranſlated in the aforeſaid Pſalm Book uſed in the Dutch Church of the City of New-York, be added to the Pſalm Book and Hymns."

Synod Extraordinary, May, 1789.

"REPORT being made that the Pſalm Book and Hymns were prepared agreeably to the Direction of Synod, and the ſame being approved of; it was ordered that the Reverend Doctor Livingſton, Profeſſor of Theology and Præſes of the preſent Synod, be requeſted to commit them immediately to the preſs, and when completed,

pleted, to affix thereto his name, that ſo the reſpective Congregations may be aſſured that this publication is made with the approbation and by the authority of the Synod."

AGREEABLY to the aforegoing reſolutions, I hereby certify that the Pſalms and Hymns; together with the Catechiſm and Compendium, the Confeſſion of Faith and Liturgy contained in this Book, are the ſame which the Reverend Synod have approved, and now recommend to be uſed in all their Churches where Divine Service is performed in the Engliſh Language.

Given at New-York, October 22, 1789.

JOHN H. LIVINGSTON.

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PSALMS OF DAVID.

PSALM 1.

1 HOW bleſt is he who ne'er conſents
By ill advice to walk;
Nor ſtands in ſinners ways, nor ſits
Where men profanely talk!

2 But makes the perfect law of God
His bus'neſs and delight;
Devoutly reads therein by day,
And meditates by night.

3 Like ſome fair tree, which, fed by ſtreams,
With timely fruit does bend,
He ſtill ſhall flouriſh, and ſucceſs
All his deſigns attend.

4 Ungodly men, and their attempts,
No laſting root ſhall find;
Untimely blaſted, and diſpers'd,
Like chaff before the wind.

5 Their guilt ſhall ſtrike the wicked dumb
Before their Judge's face;
No formal hypocrites ſhall then,
Among the ſaints have place.

6 For God approves the juſt man's ways;
To happineſs they tend:
But ſinners, and the paths they tread,
Shall both in ruin end.

PSALM 2.

1 WITH reſtleſs and ungovern'd rage,
Why do the Heathen ſtorm?
Why in ſuch raſh attempts engage,
As they can ne'er perform?

2 The great in counſel, and in might,
Their various forces bring;
Againſt the Lord they all unite,
And his anointed King.

3 "Muſt we ſubmit to their commands?"
Preſumptuouſly they ſay;
"No; let us break their ſlaviſh bands,
"And caſt their chains away."

4 But God, who ſits enthron'd on high,
And ſees how they combine,
Does their conſpiring ſtrength defy,
And mocks their vain deſign.

5 Thick clouds of wrath divine ſhall break
On his rebellious foes;
And thus will he in thunder ſpeak,
To all that dare oppoſe.

6 "Though madly you diſpute my will,
"The King that I ordain,
"Whoſe throne is fixed on Sion's hill,
"Shall there ſecurely reign."

7 Attend, O earth, whilſt I declare
God's uncontroul'd decree:
"Thou art my Son; this day, my heir,
"Have I begotten thee.

8 "Aſk and receive thy full demands,
"Thine ſhall the Heathen be:
"The utmoſt limits of the lands
"Shall be poſſeſs'd by thee.

9 " Thy threat'ning ſceptre thou ſhalt ſhake,
" And cruſh them ev'ry where;
" As maſſy bars of iron break
" The potter's brittle ware."

10 Learn then, ye princes; and give ear,
Ye judges of the earth:
Worſhip the Lord with holy fear;
Rejoice with awful mirth.

11 Appeaſe the Son, with due reſpect
Your timely homage pay;
Leſt he revenge the bold neglect,
Incens'd by your delay.

12 If but in part his anger riſe,
Who can endure the flame?
Then bleſt are they whoſe hope relies
On his moſt holy Name.

PSALM 3.

1 MY God, how many are my fears?
How faſt my foes increaſe!
Conſpiring my eternal death,
They break my preſent peace.

2 The lying tempter would perſuade
There's no relief in Heaven,
And all my growing ſins appear
Too great to be forgiven.

3 But thou, my glory, and my ſtrength,
Shalt on the tempter tread,
Shalt ſilence all my threat'ning guilt,
And raiſe my drooping head.

4 I cry'd, and from his holy hill
He bow'd a liſt'ning ear;
I call'd my Father, and my God,
And he ſubdu'd my fear.

5 He ſhed ſoft ſlumbers on mine eyes,
In ſpite of all my foes;
I woke and wonder'd at the grace
That guarded my repoſe.

6 What tho' the hoſts of death and hell
All arm'd againſt me ſtood;
Terrors no more ſhall ſhake my ſoul;
My refuge is my God.

7 Ariſe, O Lord, fulfil thy grace,
While I thy glory ſing;
My God has broke the ſerpent's teeth,
And death has loſt his ſting.

8 Salvation to the Lord belongs,
His arm alone can ſave;
Bleſſings attend thy people here,
And reach beyond the grave.

PSALM 4.

1 O God of grace and righteouſneſs,
Hear and attend when I complain;
Thou haſt enlarg'd me in diſtreſs.
Bow down a gracious ear again.

2 Ye ſons of men in vain ye try
To turn my glory into ſhame;
How long will ſcoffers love to lie,
And dare reproach my Saviour's name?

3 Know that the Lord divides his ſaints
From all the tribes of men beſide;
He hears and pities their complaints,
For the dear ſake of Chriſt that died.

4 When our obedient hands have done
A thouſand works of righteouſneſs,
We put our truſt in God alone,
And glory in his pard'ning grace.

5 Let the unthinking many say,
"*Who will beſtow ſome earthly good?*"
But, Lord, thy light and love we pray;
Our ſouls deſire this heav'nly food.

6 Then ſhall my cheerful powers rejoice
At grace divine, and love ſo great;
Nor will I change my happy choice
For all their wealth and boaſted ſtate.

PSALM 5.

1 LORD, in the morning thou ſhalt hear
My voice aſcending high;
To thee will I direct my prayer,
To thee lift up mine eye.

2 Up to the hills where Chriſt is gone
To plead for all his ſaints,
Preſenting at his Father's throne,
Our ſongs and our complaints.

3 Thou art a God, before whoſe ſight
The wicked ſhall not ſtand;
Sinners ſhall ne'er be thy delight,
Nor dwell at thy right hand.

4 But to thy houſe will I reſort,
To taſte thy mercies there;
I will frequent thine holy court,
And worſhip in they fear.

5 O may thy Spirit guide my feet
In ways of righteouſneſs!
Make every path of duty ſtraight,
And plain before my face.

6 My watchful enemies combine
To tempt my feet aſtray;
They flatter with a baſe deſign,
To make my ſoul their prey.

7 Lord, cruſh the ſerpent in the duſt,
And all his plots deſtroy;
While thoſe that in thy mercy truſt,
For ever ſhout for joy.

8 The men that love and fear thy name,
Shall ſee their hopes fulfill'd;
The mighty God will compaſs them
With favour as a ſhield.

PSALM 6.

1 THY dreadful anger, Lord, reſtrain,
And ſpare a wretch forlorn;
Correct me not in thy fierce wrath,
Too heavy to be borne.

2 Have mercy, Lord, for I grow faint,
Unable to endure
The anguiſh of my aching bones,
Which thou alone can'ſt cure.

3 My tortur'd fleſh diſtracts my mind,
And fills my ſoul with grief:
But, Lord, how long wilt thou delay
To grant me thy relief?

4 Thy wonted goodneſs, Lord, repeat,
And eaſe my troubled ſoul:
Lord, for thy wondrous mercy's ſake,
Vouchſafe to make me whole.

5 For after death no more can I
On earth thy acts proclaim;
No pris'ner of the ſilent grave
Can magnify thy name.

6 Quite tir'd with pain, with groaning faint,
No hope of eaſe I ſee;
The night, that quiets common grief,
Is ſpent in tears by me.

7 My beauty fades, my ſight grows dim,
My eyes with weakneſs cloſe;
Old age o'ertakes me, whilſt I think
On my inſulting foes.

8 Depart, ye wicked; in my wrongs
Ye ſhall no more rejoice;
For God, I find, accepts my tears,
And liſtens to my voice.

9 He hears, and grants my humble pray'r:
And they that wiſh my fall
Shall bluſh and rage, to ſee that God
Protects me from them all.

PSALM 7.

1 MY truſt is in my heav'nly Friend,
My hope in thee, my God:
Riſe and my helpleſs life defend,
From thoſe that ſeek my blood.

2 With inſolence and fury they
My ſoul in pieces tear,
As hungry lions rend the prey,
When no deliverer's near.

3 If e'er my pride provok'd them firſt,
Or once abus'd my foe,
Then let them tread my life to duſt,
And lay my honour low.

4 If there be malice found in me,
I know thy piercing eyes;
I ſhould not dare appeal to thee,
Nor aſk my God to riſe.

5 Ariſe, my God, lift up thy hand,
Their pride and power controul;
Awake to judgment, and command
Deliv'rance for my ſoul.

6 Let ſinners and their wicked rage
Be humbled to the duſt;
Shall not the God of truth engage
To vindicate the juſt?

7 He knows the heart, he tries the reins,
He will defend th' upright:
His ſharpeſt arrows he ordains
Againſt the ſons of ſpite.

8 Tho' leagu'd in guile their malice ſpread,
A ſnare before my way;
Their miſchiefs on their impious head,
His vengeance ſhall repay.

9 That cruel perſecuting race
Muſt feel his dreadful ſword;
Awake my ſoul, and praiſe the grace
And juſtice of the LORD.

PSALM 8.

1 O LORD, our heavenly King,
Thy name is all divine;
Thy glories round the earth are ſpread,
And o'er the heavens they ſhine.

2 When to thy works on high,
I raiſe my wondering eyes,
And ſee the moon complete in light
Adorn the darkſome ſkies.

3 When I ſurvey the ſtars
And all their ſhining forms,
LORD, what is man, that worthleſs thing,
A-kin to duſt and worms?

4 LORD, what is worthleſs man,
That thou ſhould'ſt love him ſo?
Next to thine angels is he plac'd,
And lord of all below.

5 Thine honours crown his head,
While beaſts like ſlaves obey,
And birds that cut the air with wings,
And fiſh that cleave the ſea.

6 How rich thy bounties are!
And wond'rous are thy ways;
Of duſt and worms thy power can frame
A monument of praiſe.

7 From mouths of feeble babes
And ſucklings, thou canſt draw
Surpriſing honours to thy name,
And ſtrike the world with awe.

8 O Lord, our heavenly King,
Thy name is all divine;
Thy glories round the earth are ſpread,
And o'er the heav'ns they ſhine.

PSALM 9.

1 TO celebrate thy name, O LORD!
My heart and voice, in one accord,
With grateful joy, I will declare
To men thy works, which wond'rous are.

2 The thought of them to me ſhall bring
Exalted pleaſure whilſt I ſing:
My thankful ſoul ſhall ſtrive to raiſe,
To thee, my God, triumphant praiſe.

3 When thoſe who did againſt me riſe,
Have fled with ſhame, ſtruck with ſurpriſe,
Terror ſhall ſeize them in their flight;
They fall and periſh at thy ſight.

4 Againſt my life they ſtrove in vain;
For thou didſt ſtill my cauſe maintain;
My right aſſerting from thy throne,
Where juſtice reigns, and truth is known.

5 The insolence of heathen pride,
O God of truth, thou wilt deride;
Their offspring shall be low debas'd,
Their names with infamy disgrac'd.

PART II.

6 Mistaken foes, your ill design,
Quite vanquish'd, now you must resign;
Our city yet remains secure,
Altho' you thought its ruin sure.

7 For God, the LORD, enthron'd on high,
Is with impartial justice nigh:
His judgment-seat he hath prepar'd,
As well to punish as reward.

8 There shall he sit in righteousness,
And ev'ry secret wrong redress:
His anger will his foes destroy,
His saints shall still his smiles enjoy.

9 GOD is a constant sure defence
Against oppressive insolence;
And when our foes exert their rage,
He will in our behalf engage.

10 All those who have his goodness known,
Will look for help to GOD alone;
His mercy never will neglect
Those who his holy name respect.

PART III.

11 Oh join your hearts in one accord,
From Sion's hill bless ye the LORD:
His deeds throughout the world proclaim,
'Till all revere his holy name.

12 When he enquiry makes for guilt,
The blood of saints by sinners spilt;
He calls to mind the poor distress'd,
And all their wrongs are soon redress'd.

13 Then pity, LORD, my troubled ſtate,
Diſpel the grief my foes create;
Thou who doſt oft my pray'r attend,
And in diſtreſs aſſiſtance lend,

14 That I in Zion may proclaim
Thy praiſe to all who love thy name,
And in loud ſhouts of grateful joy,
My heart and tongue, and voice employ.

15 Deep in the pit deſign'd for me,
The heathen pride ſhall humbled be;
Their feet inſenſibly enſnar'd,
Where they my ruin had prepar'd.

16 Thus by his judgments, GOD is known;
All nations muſt his juſtice own;
The wicked he will low debaſe,
And by their own deſigns diſgrace.

17 In hell the ſinner ſhall be caſt,
Mid torments which muſt ever laſt:
None are by privacy obſcur'd,
None ſhall by numbers be ſecur'd.

18 His ſuff'ring ſaints, when moſt diſtreſs'd,
Are by his timely aid redreſs'd;
Tho' for a while in ſorrows drown'd,
Their hope ſhall with ſucceſs be crown'd.

19 Ariſe, O LORD! to judgment come,
Pronounce the guilty heathens' doom;
Let not thy foes thy ſaints devour;
But cruſh them by Almighty pow'r.

20 Strike terror through the nations round;
The heathen pride, O LORD! confound;
And let them by conſenting fear,
No more than mortal men appear.

PSALM 10.

1 WHY doth the Lord depart so far,
And why conceal his face,
When great calamities appear,
And times of deep distress?

2 Lord, shall the wicked still deride
Thy justice and thy laws?
Shall they advance their heads in pride,
And slight the righteous cause.

3 They cast thy judgments from their sight,
And then insult the poor:
They boast in their exalted height,
That they shall fall no more.

4 Arise, O God, lift up thine hand,
Attend our humble cry;
No enemy shall dare to stand,
When God ascends on high.

5 Why do the men of malice rage,
And say with foolish pride,
The God *of heav'n will ne'er engage*
To fight on Zion's *side.*

6 But thou for ever art our Lord;
And powerful is thine hand,
As when the heathen felt thy sword,
And perish'd from thy land.

7 Thou wilt prepare our hearts to pray,
And cause thine ear to hear;
Accept the vows thy children pay,
And free thy saints from fear.

8 Proud tyrants shall no more oppress,
No more despise the just;
And mighty sinners shall confess,
They are but earth and dust.

PSALM 11.

1 SINCE I have plac'd my truſt in God,
A refuge always nigh,
Why ſhould I, like a tim'rous bird,
To diſtant mountains fly?

2 Behold, the wicked bend their bow,
And ready fix their dart,
Lurking in ambuſh to deſtroy
The man of upright heart.

3 When once the firm aſſurance fails
Which public faith imparts,
'Tis time for innocence to fly
From ſuch deceitful arts.

4 The Lord hath both a temple here
And righteous throne above;
Whence he ſurveys the ſons of men
And how their councils move.

5 If God the righteous, whom he loves,
For trial does correct;
What muſt the ſons of violence,
Whom he abhors, expect?

6 Snares, fire and brimſtone, on their heads,
Shall in one tempeſt ſhow'r;
This dreadful mixture his revenge
Into their cup ſhall pour.

7 The righteous Lord will righteous deeds
With ſignal favour grace;
And to the upright man diſcloſe
The brightneſs of his face.

PSALM 12.

1 ALMIGHTY God appear and ſave!
For vice and vanity prevail:

The godly perish in the grave,
The just depart, the faithful fail.

2 The whole discourse, when crouds are met,
Is fill'd with trifles loose and vain;
Their lips are flatt'ry and deceit,
And their proud language is profane.

3 But lips that with deceit abound,
Shall not maintain their triumph long:
The God of vengeance will confound
The flattering and blaspheming tongue.

4 *Yet shall our words be free, they cry,*
Our tongues shall be controul'd by none;
Where is the Lord, will ask us why?
Or say, our lips are not our own?

5 The Lord who sees the poor oppress,
And hears th' oppressor's haughty strain,
Will rise to give his children rest,
Nor shall they trust his word in vain.

6 Thy word, O Lord, tho' often try'd,
Void of deceit shall still appear;
Not silver, sev'n times purify'd
From dross and mixture, shines so clear.

7 Thy grace shall in the darkest hour
Defend from danger and surprise;
Tho' when the vilest men have pow'r,
On every side oppressors rise.

PSALM 13.

1 HOW long shall I repine?
LORD, must I ever mourn?
Hast thou withdrawn from me?
And wilt thou ne'er return?

2 How long shall anxious thoughts
My heart with grief oppress?
How long my foes insult,
And I have no redress?

3 Oh! to my longing eyes
Restore thy wonted light;
And soon, or I shall sleep
In everlasting night.

4 Restore me, lest they boast,
'Twas their own strength o'ercame;
Lest those who vex my soul,
Should triumph in my shame.

5 Since I my trust have plac'd
Beneath thy mercy's wing;
Thy help will come, and then
My heart with joy shall sing:

6 Then shall my song, inspir'd,
To thee, my GOD, ascend,
Why to my soul distress'd,
Such bounty didst extend.

PSALM 14.

1 SURE wicked fools must needs suppose
That God is nothing but a name;
Corrupt and lewd their practice grows,
No breast is warm'd with holy flame.

2 The Lord look'd down from heav'ns high tow'r
And all the sons of men did view,
To see if any own'd his pow'r;
If any truth or justice knew.

3 But all, he saw, were gone aside;
All were degen'rate grown, and base;
None took religion for their guide,
Not one of all the sinful race.

4 But can thoſe workers of deceit
Be all ſo dull and ſenſeleſs grown,
That they, like bread, my people eat,
And God's almighty pow'r diſown?

5 How will they tremble then for fear,
When his juſt wrath ſhall them o'ertake?
For, to the righteous, God is near,
And never will their cauſe forſake.

6 Ill men in vain with ſcorn expoſe
Thoſe methods which the good purſue;
Since God a refuge is for thoſe
Whom his juſt eyes with favour view.

7 Would he his ſaving pow'r employ,
To break his people's ſervile band;
Then ſhouts of univerſal joy
Should loudly echo through the land.

PSALM 15.

1 WHO ſhall aſcend thy heav'nly place,
Great God, and dwell before thy face?
The man that minds religion now,
And humbly walks with God below:

2 Whoſe hands are pure, whoſe heart is clean;
Whoſe lips ſtill ſpeak the thing they mean;
No ſlanders dwell upon his tongue;
He hates to do his neighbour wrong.

3 Scarce will he truſt an ill report,
Or vent it to his neighbour's hurt;
Sinners of ſtate he can deſpiſe,
But ſaints are honour'd in his eyes.

4 Firm to his word he ever ſtood,
And always makes his promiſe good,
Nor dares to change the thing he ſwears,
What ever pain or loſs he bears.

5 He never deals in bribing gold,
And mourns that juſtice ſhould be ſold:
While others ſcorn and wrong the poor,
Sweet charity attends his door.

6 He loves his enemies, and prays
For thoſe that curſe him to his face;
And doth to all men ſtill the ſame
That he would hope or wiſh from them.

7 Yet, when his holieſt works are done,
His ſoul depends on grace alone;
This is the man thy face ſhall ſee,
And dwell for ever, Lord, with thee.

PSALM 16.

1 PRESERVE me, Lord, in time of need,
For ſuccour to thy throne I flee,
But have no merits there to plead;
My goodneſs cannot reach to thee.

2 Oft have my heart and tongue confeſt
How empty and how poor I am;
My praiſe can never make thee bleſt,
Nor add new glories to thy name.

3 Yet, Lord, thy ſaints on earth may reap
Some profit by the good we do;
Theſe are the company I keep,
Theſe are the choiceſt friends I know.

4 Let others chuſe the ſons of mirth
To give a reliſh to their wine;
I love the men of heav'nly birth,
Whoſe thoughts and language are divine.

PART II.

5 How faſt their guilt and ſorrows riſe,
Who haſte to ſeek ſome idol-god!

I will not taſte their ſacrifice,
Their off'rings of forbidden blood.

6 My God provides a richer cup,
And nobler food to live upon;
He for my life has offer'd up
Jeſus, his beſt beloved Son.

7 His love is my perpetual feaſt;
By day his counſels guide me right;
And be his name for ever bleſt,
Who gives me ſweet advice by night.

8 I ſet him ſtill before mine eyes;
At my right hand he ſtands prepar'd
To keep my ſoul from all ſurpriſe,
And be my everlaſting guard.

PART III.

9 When God is nigh, my faith is ſtrong,
His arm is my almighty prop:
Be glad my heart, rejoice my tongue,
My dying fleſh ſhall reſt in hope.

10 Though in the duſt I lay my head,
Yet, gracious God, thou wilt not leave
My ſoul for ever with the dead,
Nor looſe thy children in the grave.

11 My fleſh ſhall thy firſt call obey,
Shake off the duſt, and riſe on high;
Then ſhalt thou lead the wond'rous way
Up to the throne above the ſky.

12 There ſtreams of endleſs pleaſure flow;
And full diſcov'ries of thy grace
(Which we but taſted here below)
Spread heavenly joys through all the place.

PSALM 17.

1 TO my juſt plea, and ſad complaint,
Attend, O righteous Lord;
And to my pray'r as 'tis unfeign'd,
A gracious ear afford.

2 As in thy ſight I am approv'd,
So let my ſentence be;
And with impartial eyes, O Lord,
My upright dealing ſee.

3 For thou haſt ſearch'd and prov'd each part,
And watch'd me day and night;
And thou haſt ſeen my tongue and heart
Have aim'd at what was right.

4 Concerning all the works of men,
Thou know'ſt my heart, O Lord,
How true and faithful I have been
According to thy word.

5 Hold up my goings in thy path,
Nor let my footſteps ſlide:
O Lord, my God, ev'n unto death
Be thou my conſtant guide.

PART II.

6 Lord, I am thine; but thou wilt prove
My faith, my patience, and my love;
When men of ſpite againſt me join,
They are the ſword, the hand is thine.

7 Their hope and portion lie below;
'Tis all the happineſs they know,
'Tis all they ſeek; they take their ſhares;
And leave the reſt among their heirs.

8 What ſinners value, I reſign;
Lord, 'tis enough that thou art mine:

I ſhall behold thy bliſsful face,
And ſtand complete in righteouſneſs.

9 This life's a dream, an empty ſhow;
But the bright world, to which I go,
Hath joys ſubſtantial and ſincere;
When ſhall I wake and find me there?

10 O glorious hour! O bleſt abode!
I ſhall be near, and like my God;
And fleſh and ſin no more controul
The ſacred pleaſures of the ſoul.

11 My fleſh ſhall ſlumber in the ground,
Till the laſt trumpet's joyful ſound:
Then burſt the chains with ſweet ſurpriſe,
And in my Saviour's image riſe.

PSALM 18.

1 NO change of times ſhall ever ſhock,
My firm affection, Lord, to thee;
For thou haſt always been a rock,
A fortreſs and defence to me.

2 Thou my deliv'rer art, O God;
My truſt is in thy mighty pow'r;
Thou art my ſhield from foes abroad,
At home my ſafeguard and my tow'r.

3 To thee will I addreſs my pray'r,
(To whom all praiſe we juſtly owe;)
So ſhall I by thy watchful care,
Be guarded from my treach'rous foe.

4 By floods of wicked men diſtreſs'd,
With deadly ſorrows compaſs'd round,
With dire infernal pangs oppreſs'd,
In death's unwieldy fetters bound:

5 To heav'n I made my mournful pray'r,
To God addreſs'd my humble moan;
Who graciouſly inclin'd his ear,
And heard me from his lofty throne.

PART II.

6 When God aroſe my part to take,
The conſcious earth was ſtruck with fear,
The hills did at his preſence ſhake,
Nor could his dreadful fury bear.

7 Thick clouds of ſmoke diſpers'd abroad,
Enſigns of wrath before him came;
Devouring fire around him glow'd,
That coals were kindled at its flame.

8 He left the beauteous realms of light,
Whilſt heav'n bow'd down its awful head;
Beneath his feet ſubſtantial night
Was, like a ſable carpet, ſpread.

9 The chariot of the King of kings,
Which active troops of angels drew,
On a ſtrong tempeſt's rapid wings,
With moſt amazing ſwiftneſs flew.

10 Black wat'ry miſts and clouds conſpir'd
With thickeſt ſhades his face to veil;
But at his brightneſs ſoon retir'd,
And fell in ſhow'rs of fire and hail.

11 Thro' heaven's wide arch a thund'ring peal
God's angry voice, did loudly roar;
While earth's ſad face with heaps of hail
And flakes of fire was cover'd o'er.

12 His ſharpen'd arrows round he threw,
Which made his ſcatter'd foes retreat:
Like darts his nimble light'nings flew,
And quickly finiſh'd their defeat.

13 The deep its ſecret ſtores diſclos'd,
The world's foundations naked lay;
By his avenging wrath expos'd,
Which fiercely rag'd that dreadful day.

PART III.

14 The Lord did on my ſide engage;
From heav'n, his throne, my cauſe upheld,
And ſnatch'd me from the furious rage
Of threat'ning waves, that proudly ſwell'd.

15 God his reſiſtleſs pow'r employ'd
My ſtrongeſt foes attempts to break;
Who elſe, with eaſe, had ſoon deſtroy'd
The weak defence that I could make.

16 Their ſubtile rage had near prevail'd,
When I diſtreſs'd and friendleſs lay;
But ſtill, when other ſuccours fail'd,
God was my firm ſupport and ſtay.

17 From dangers that inclos'd me round,
He brought me forth, and ſet me free;
For ſome juſt cauſe his goodneſs found
That mov'd him to delight in me.

PART IV.

18 Thou ſuit'ſt, O Lord, thy righteous rule,
To various paths of human kind;
The humble, meek, and merciful,
With thee ſhall wond'rous mercy find.

19 Thou to the juſt ſhalt juſtice ſhow;
The pure thy purity ſhall ſee;
Such as perverſely chooſe to go,
Shall meet with due returns from thee.

20 That he the humble soul will save,
And crush the haughty's boasted might,
In me the Lord an instance gave,
Whose darkness he has turn'd to light.

21 On his firm succour I rely'd,
And did o'er num'rous foes prevail;
Nor fear'd whilst he was on my side,
The best defended walls to scale.

22 For God's designs shall still succeed;
His word will bear the utmost test;
He's a strong shield to all that need,
And on his sure protection rest.

23 Who then deserves to be ador'd,
But God, on whom my hopes depend?
Or who, except the mighty Lord,
Can with resistless pow'r defend?

PART V.

24 'Tis God that girds my armour on,
And all my just designs fulfils;
Through him my feet can swiftly run,
And nimbly climb the steepest hills.

25 Lessons of war from him I take,
And manly weapons learn to wield;
Strong bows of steel with ease I break,
Forc'd by my stronger arms to yield.

26 The buckler of his saving health
Protects me from assaulting foes;
His hand sustains me still; my wealth
And greatness from his bounty flows.

27 My goings he enlarg'd abroad,
Till then to narrow paths confin'd;
And when in slipp'ry ways I trod,
The method of my steps design'd.

28 Through him I num'rous hoſts defeat,
And flying ſquadrons captive take;
Nor from my fierce purſuit retreat,
Till I a final conqueſt make.

29 Cover'd with wounds, in vain they try
Their vanquiſh'd heads again to rear;
Spight of their boaſted ſtrength, they lie
Beneath my feet, and grovel there.

30 God, when freſh armies take the field,
Recruits my ſtrength, my courage warms;
He makes my ſtrong oppoſers yield,
Subdu'd by my prevailing arms;

31 Through him, the necks of proſtrate foes
My conqu'ring feet in triumph preſs;
Aided by him, I root out thoſe
Who hate and envy my ſucceſs.

32 With loud complaints all friends they try'd,
But none was able to defend;
At length to God for help they cry'd;
But God would no aſſiſtance lend.

33 Like flying duſt, which winds purſue,
Their broken troops I ſcatter'd round;
Their ſlaughter'd bodies forth I threw,
Like loathſome dirt, that clogs the ground.

PART VI.

34 The people oft at ſtrife till now,
By God's appointment me obey;
The heathen to my ſceptre bow,
And unknown nations own my ſway.

35 Remoteſt realms their homage ſend,
When my ſucceſsful name they hear;
Strangers for my commands attend,
Charm'd with reſpect, or aw'd by fear.

36 All to my ſummons tamely yield
Or ſoon in battle are diſmay'd:
For ſtronger holds they quit the field,
And ſtill in ſtrongeſt holds afraid.

37 Let the eternal Lord be prais'd,
The rock on whoſe defence I reſt!
O'er higheſt heav'ns his name be rais'd,
Who me with his ſalvation bleſt!

38 'Tis God that ſtill ſupports my right,
His juſt revenge my foes purſues;
'Tis he that, with reſiſtleſs might,
Fierce nations to my yoke ſubdues.

39 My univerſal ſafeguard he!
From whom my laſting honours flow,
He made me great, and ſet me free
From my remorſeleſs bloody foe.

40 Therefore, to celebrate his fame,
My grateful voice to heav'n I'll raiſe;
And nations, ſtrangers to his name,
Shall thus be taught to ſing his praiſe.

41 "God to his king deliv'rance ſends,
"Shews his anointed ſignal grace;
"His mercy evermore extends
"To David, and his promis'd race."

PSALM 19.

1 BEHOLD the lofty ſky
Declares its maker God,
And all the ſtarry works on high
Proclaim his pow'r abroad.

2 The darkneſs and the light
Still keep their courſe the ſame;
While night to day and day to night
Divinely teach his name.

3 In ev'ry different land
Their general voice is known;
They ſhew the wonders of his hand,
And orders of his throne.

4 Ye chriſtian lands, rejoice.
Here he reveals his word;
We are not left to nature's voice
To bid us know the Lord.

5 His ſtatutes and commands
Are ſet before our eyes:
He puts his goſpel in our hands,
Where our ſalvation lies.

6 His laws are juſt and pure,
His truth without deceit,
His promiſes for ever ſure,
And his rewards are great.

7 Not honey to the taſte
Affords ſo much delight:
Nor gold that has the furnace paſs'd
So much allures the ſight.

8 While of thy works I ſing,
Thy glory to proclaim,
Accept the praiſe, my God, my King,
In my Redeemer's name.

PART II.

9 Behold the morning ſun
Begins his glorious way;
His beams through all the nations run,
And life and light convey.

10 But where the goſpel comes
It ſpreads diviner light,
It calls dead ſinners from their tombs,
And gives the blind their ſight.

11 How perfect is thy word!
And all thy judgments juſt,

Forever ſure thy promiſe, Lord,
And men ſecurely truſt.

12 My gracious God, how plain
Are thy directions giv'n!
Oh may I never read in vain,
But find the path to heaven!

13 I heard thy word with love,
And I would fain obey:
Send thy good ſpirit from above
To guide me leſt I ſtray.

14 Oh who can ever find
The errors of his ways?
Yet with a bold preſumptuous mind
I would not dare tranſgreſs.

15 Warn me of every ſin,
Forgive my ſecret faults,
And cleanſe this guilty ſoul of mine,
Whoſe crimes exceed my thoughts.

16 While with my heart and tongue
I ſpread thy praiſe abroad;
Accept the worſhip and the ſong,
My Saviour and my God.

PSALM 20.

1 NOW may the God of pow'r and grace
Attend his people's humble cry!
Jehovah hears when *Iſr'el* prays,
And brings deliv'rance from on high.

2 The name of *Jacob's* God defends,
When bucklers fail and brazen walls;
He from his ſanctuary ſends
Succour and ſtrength when Zion calls.

3 Well he remembers all our ſighs,
His love exceeds our beſt deſerts;
His love excepts the ſacrifice
Of humble groans and broken hearts.

4 In his salvation is our hope,
And in the name of *Isr'el's* God,
Our troops shall lift their banners up,
Our navies spread their flags abroad.

5 Some trust in horses train'd for war,
And some of chariots make their boasts:
Our surest expectations are
From thee, the Lord of heav'nly hosts.

6 O may the mem'ry of thy name
Inspire our armies for the fight!
Our foes shall fall and die with shame,
Or quit the field with coward flight.

7 Now save us, Lord, from slavish fear,
Now let our hopes be firm and strong,
Till thy salvation shall appear,
And joy and triumph raise the song.

PSALM 21.

1 IN thee, great God, with songs of praise,
Our favour'd realms rejoice;
And, blest with thy salvation, raise
To heav'n their cheerful voice.

2 Thy sure defence, thro' nations round,
Hath spread our rising name,
And all our feeble efforts crown'd
With freedom and with fame.

3 In deep distress our injur'd land
Implor'd thy power to save;
For life we pray'd; thy bounteous hand
The timely blessing gave.

4 Thy mighty arm, eternal pow'r,
Oppos'd their deadly aim,
In mercy swept them from our shore,
And spread their sails with shame.

5 On thee, in want, in woe or pain,
Our hearts alone rely;
Our rights thy mercy will maintain,
And all our wants supply.

6 Thus, Lord, thy wond'rous pow'r declare,
And still exalt thy fame;
While we glad songs of praise prepare,
For thine Almighty name.

PART II.

7 David rejoic'd in God his strength,
Rais'd to the throne by special grace,
But *Christ* the son appears at length,
Fulfils the triumph and the praise.

8 How great the blest *Messiah's* joy
In the salvation of thy hand!
Lord, thou hast rais'd his kingdom high,
And giv'n the world to his command.

9 Thy goodness grants what e'er he will,
Nor doth the least request withhold:
Blessings of love prevent him still,
And crowns of glory, not of gold.

10 Honour and majesty divine
Around his sacred temples shine;
Blest with the favor of thy face,
And length of everlasting days.

11 Thine hand shall find out all his foes;
And as a fiery oven glows
With raging heat and living coals,
So shall thy wrath devour their souls.

PSALM 22.

1 MY GOD! my GOD! why leav'st thou me
When I in anguish call on thee?

Why doſt thou me neglect,
And my loud pray'r reject?
All day, but all the day in vain,
To thee, O Lord, do I complain;
All night have I implor'd
Thy help to be reſtor'd.

2 Yet thou O Lord art ever juſt,
Relieving thoſe, who in thee truſt;
Therefore ſhall Iſrael raiſe
To thee, continual praiſe:
On thee our anceſtors rely'd,
And in thy ſtrength their foes defy'd;
To thee their pray'rs addreſs'd,
And with ſucceſs were bleſs'd.

3 Thy ſure deliv'rance, Lord, they found,
When dangers gather'd thickeſt round;
Thine ear their cries receiv'd,
And they were ſoon reliev'd;
But I, like none of human birth,
Am made the ſcoffing rabble's mirth;
Ev'n like a reptile baſe,
They hold me in diſgrace.

PART II.

4 My agonies, the gazing crow'd,
Survey with ſcorn and laughter loud;
They mock whilſt I complain,
And thus my woes diſdain:
" He boaſted he was heav'n's delight,
" Let God relieve his favorite;
" Let him aſſiſtance ſend,
" His ſervant to defend.

5 But thou didſt from my mother's womb,
Make me a living offſpring come;
Thy care thou didſt extend,
And helpleſs me defend;

My youth thou didſt from dangers ſhield,
And guardian-like protection yield;
In thee I will confide,
For thou art ſtill my guide.

6 Withdraw not then, O God, Moſt High!
Thy aid when trouble is ſo nigh;
Do thou that help extend,
On which I ſtill depend.
High pamper'd bulls, a frowning throng,
From *Baſan's* foreſt, fierce and ſtrong,
Prepare with growing rage,
Againſt me to engage.

7 They gape on me, and to my fears,
Each mouth a yawning grave appears;
Wide open to devour
My ſoul, when in their pow'r:
The deſert lion's ſavage roar,
Could not increaſe my horrors more.
In compact cloſe combin'd,
They have my fall deſign'd.

PART III.

8 My joints are rack'd, and out of frame;
My heart like wax before the flame,
Within my boſom glows;
My blood like water flows:
My ſtrength is parch'd like potter's clay,
My fault'ring tongue forgets to play;
My ſoul all hope reſigns,
And to the grave declines.

9 Like blood-hounds, they aſſembled round,
My harmleſs hands and feet they wound;
And through my conſtant pain,
I languiſh and complain;

That all my bones may well be told ;
Yet this a paſtime they behold,
And ſtill their pleaſure ſhew,
At each increaſe of woe.

18 As ſpoil, my garments they divide :
By lots their portions they decide ;
Therefore thy arm extend,
And kind protection ſend.
From their ſharp ſword defend thou me,
And ſet my life from danger free ;
Nor leave my ſoul o'erpower'd,
By dogs to be devour'd.

21 To me, O God ! aſſiſtance ſend,
My life from lion's fierce defend ;
As once thy ſtrength prevail'd,
When unicorns aſſail'd.
Then to my brethren I'll proclaim,
The triumphs of thy holy name ;
And to the ſaints repair,
Thy glory to declare.

22 " Praiſe ye the Lord in ſongs divine,
" Ye num'rous race of Iſr'el's line ;
" To him with fervour pray,
" And low obeiſance pay :
" His people he hath ne'er diſdain'd,
" Or turn'd his face when they complain'd ;
" But to their humble pray'r,
" Doth lend a gracious ear."

PART IV.

23 Thus in thy courts, thy name I'll bleſs,
And in loud ſongs my thanks expreſs ;
And to thy ſaints declare,
Thy providential care.

The meek companions of my grief,
Shall at my table find relief;
And all who ſeek thy face,
Shall find refreſhing grace.

14 Then ſhall the world their homage pay,
To God, and his commands obey;
His pow'r they ſhall confeſs,
And pray'rs to him addreſs.
From kings ſubmiſſion to receive,
Is his ſupreme prerogative,
Who doth the worlds ſuſtain;
And over all things reign.

15 The rich his bounty muſt confeſs,
The poor their gen'rous patron bleſs;
To him they all reſort,
For ſuccour and ſupport:
Then ſhall a race exalt his name,
And to their heirs his truth proclaim,
'Till heav'n and earth combin'd,
Are all to God reſign'd.

PSALM 23.

1 THE Lord himſelf doth condeſcend,
To be my ſhepherd and my friend;
I on his faithfulneſs rely;
His care ſhall all my wants ſupply.

2 In paſtures green he doth me lead,
And there in ſafety makes me feed;
Refreſhing ſtreams are ever nigh,
My thirſty ſoul to ſatisfy.

3 When ſtray'd, or languid, I complain,
His grace revives my ſoul again;
For his name's ſake, in ways upright,
He makes me walk with great delight.

4 Yea, when death's gloomy vale I tread,
With joy, ev'n there, I'll lift my head;
From fear and dread he'll keep me free,
His rod and ſtaff ſhall comfort me.

5 Thou ſpread'ſt a table, Lord, for me,
While foes with ſpite thy goodneſs ſee;
Thou doſt my head with oil anoint,
And a full cup for me appoint.

6 Goodneſs and mercy ſhall to me,
Thro' all my life extended be;
And when my pilgrimage is o'er,
I'll dwell with thee for evermore.

PSALM 24.

1 THIS ſpacious earth is all the Lord's
And men and worms, and beaſts and birds;
He rais'd the building on the ſeas,
And gave it for their dwelling-place.

2 But there's a brighter world on high,
Thy palace, Lord, above the ſky;
Who ſhall aſcend that bleſt abode,
And dwell ſo near his Maker, God?

3 He that abhors and fears to ſin,
Whoſe heart is pure, whoſe hands are clean;
Him ſhall the Lord, the Saviour bleſs,
And clothe his ſoul with righteouſneſs.

4 Theſe are the men, the pious race,
That ſeek the God of *Jacob's* face;
Theſe ſhall enjoy the bliſsful ſight
And dwell in everlaſting light.

5 Rejoice, ye ſhining worlds on high,
Behold the King of glory nigh;
Who can this King of glory be?
The mighty Lord, the Saviour's he.

6 Ye heav'nly gates, your leaves display,
To make the Lord, the Saviour way:
Laden with spoils from earth and hell,
The Conqu'ror comes with God to dwell.

7 Rais'd from the dead in royal state,
He opens heav'n's eternal gate,
To give his saints a blest abode,
Near their Redeemer and their God.

PSALM 25.

1 I LIFT my soul to God,
My trust is in his name:
Let not my foes that seek my blood
Still triumph in my shame.

2 Sin and the powers of hell
Persuade me to despair;
Lord, make me know thy cov'nant well,
That I may 'scape the snare.

3 From gleams of dawning light
Till ev'ning shades arise,
For thy salvation, Lord, I wait,
With ever-longing eyes.

4 Remember all thy grace,
And lead me in thy truth;
Forgive the sins of riper days,
And follies of my youth.

5 The Lord is just and kind,
The meek shall learn his ways,
And ev'ry humble sinner find
The methods of his grace.

6 For his own goodness sake
He saves my soul from shame;
He pardons (tho' my guilt be great)
Thro' my Redeemer's name.

PART II.

7 Where ſhall the man be found,
That fears t' offend his God,
That loves the goſpel's joyful ſound,
And trembles at the rod?

8 The Lord ſhall make him know
The ſecrets of his heart,
The wonders of his cov'nant ſhow,
And all his love impart.

9 The dealings of his pow'r
Are truth and mercy ſtill,
With ſuch as keep his cov'nant ſure,
And love to do his will.

10 Their ſouls ſhall dwell at eaſe
Before their Maker's face,
Their ſeed ſhall taſte the promiſes
In their extenſive grace.

PART III.

11 Mine eyes and my deſire
Are ever to the Lord;
I love to plead his promis'd grace
And reſt upon his word.

12 Turn, turn thee to my ſoul,
Bring thy ſalvation near;
When will thy hand aſſiſt my feet
To 'ſcape the deadly ſnare?

13 When ſhall the ſov'reign grace
Of my forgiving God,
Reſtore me from thoſe dang'rous ways
My wand'ring feet have trod?

14 The tumult of my thoughts
Doth but enlarge my woe;

My ſpirit languiſhes, my heart
Is deſolate and low.

15 With ev'ry morning light
My ſorrow new begins;
Look on my anguiſh and my pain,
And pardon all my ſins.

16 Behold the hoſts of hell,
How cruel is their hate!
Againſt my life they riſe, and join,
Their fury with deceit.

17 Oh keep my ſoul from death,
Nor put my hope to ſhame,
For I have plac'd my only truſt
In my Redeemer's name.

18 With humble faith I wait
To ſee thy face again;
Of *Iſr'el* it ſhall ne'er be ſaid,
He ſought the Lord in vain.

PSALM 26.

1 JUDGE me, O Lord, and prove my ways,
And try my reins, and try my heart;
My faith upon thy promiſe ſtays,
Nor from thy law my feet depart.

2 I hate to walk, I hate to ſit
With men of vanity and lies;
The ſcoffer and the hypocrite
Are the abhorrence of mine eyes.

3 Amongſt thy ſaints will I appear,
Array'd in robes of innocence;
But when I ſtand before thy bar,
The blood of *Chriſt* is my defence.

4 I love thy habitation, Lord,
The temple where thine honours dwell;
There shall I hear thy holy word,
And there thy works of wonder tell.

5 Let not my soul be join'd at last
With men of treachery and blood,
Since I my days on earth have past
Among the saints and near my God.

PSALM 27.

1 WHOM should I fear, since God to me,
Is saving health and glorious light;
He is my strength against my foes,
What dangers can my soul affright?

2 With fierce intent my flesh to tear,
When cruel foes beset me round,
They stumbled, and their haughty crests,
With sudden ruin, struck the ground.

3 My humble heart on God depends,
And dares with mighty hosts to cope;
Since he's my help, in doubtful war,
For certain conquest I will hope.

4 Henceforth to dwell within his house,
My heart's desire shall ever be;
To know his will I'll there resort,
The beauty of the Lord to see.

5 For there alone my soul shall find
Sweet rest, in times of deep distress,
And safe as on a rock, with joy,
Abide in that secure recess.

6 Whilst God, by his Almighty pow'r,
My head o'er all my foes shall raise,
My soul thank-offerings shall make,
And sing before him songs of praise.

PART II.

7 Soon as I heard my Father ſay,
"*Ye children, ſeek my grace*"
My heart reply'd without delay,
"*I'll ſeek my Father's face.*"

8 Let not thy face be hid from me,
Nor frown my ſoul away;
God of my life, I fly to thee
In a diſtreſſing day.

9 Should friends and kindred near and dear,
Leave me to want or die,
My God will make my life his care,
And all my need ſupply.

10 My fainting fleſh had dy'd with grief,
Had not my ſoul believ'd,
To ſee thy grace provide relief,
Nor was my hope deceiv'd.

11 Wait on the Lord, ye trembling ſaints,
And keep your courage up;
He'll raiſe your ſpirit when it faints,
And far exceed your hope.

PSALM 28.

1 TO thee, O Lord, I raiſe my cries;
My fervent pray'r in mercy hear;
For ruin waits my trembling ſoul,
If thou refuſe a gracious ear.

2 When ſuppliant tow'rd thy holy hill,
I lift my mournful hands to pray,
Afford thy grace, nor drive me ſtill,
With impious hypocrites away.

3 To ſons of falſehood, that deſpiſe
The works and wonders of thy reign,
Thy vengeance gives the due reward,
And ſinks their ſouls to endleſs pain.

4 But, ever bleſſed be the Lord,
Whoſe mercy hears my mournful voice,
My heart, that truſted in his word,
In his ſalvation ſhall rejoice.

5 Let ev'ry ſaint, in ſore diſtreſs,
By faith approach his Saviour, God;
Then grant, O Lord, thy pard'ning grace,
And feed thy church with heav'nly food.

PSALM 29.

1 YE princes, that in might excel,
Your grateful ſacrifice prepare;
God's glorious actions loudly tell,
His wond'rous pow'r to all declare.

2 To his great name freſh altars raiſe;
Devoutly due reſpect afford;
Him in his holy temple praiſe,
Where he's with ſolemn ſtate ador'd.

3 'Tis he that with amazing noiſe
The wat'ry clouds in ſunder breaks:
The ocean trembles at his voice,
When he from heav'n in thunder ſpeaks.

4 How full of pow'r his voice appears!
With what majeſtick terror crown'd!
Which from the roots tall cedars tears,
And ſtrews their ſcatter'd branches round.

5 They, and the hills on which they grow,
Are ſometimes, hurry'd far away;
And leap like hinds that bounding go,
Or unicorns in youthful play.

6 When God in thunder loudly ſpeaks,
And ſcatter'd flames of lightning ſends,
The foreſt nods, the deſert quakes,
And ſtubborn Kadeſh lowly bends.

7 He makes the hinds to caſt their young,
And lays the beaſts dark coverts bare;
While thoſe that to his courts belong,
Securely ſing his praiſes there.

8 The Lord ſits ſov'reign on the flood,
The thund'rer reigns for ever king;
But makes his church his bleſt abode,
Where we his awful glories ſing.

9 In gentler language, there the Lord
The council of his grace imparts;
Amidſt the raging ſtorm, his word
Speaks peace and courage to our hearts.

PSALM 30.

1 I WILL extol thee, Lord, on high,
At thy command diſeaſes fly:
Who but a God can ſpeak and ſave
From the dark borders of the grave?

2 Sing to the Lord, ye ſaints, and prove
How large his grace, how kind his love,
Let all your pow'rs rejoice, and trace
The wond'rous records of his grace.

3 His anger but a moment ſtays;
His love is life and length of days:
Tho' grief and tears the night employ,
The morning-ſtar reſtores the joy.

PART II.

4 Firm was my health, my day was bright,
And I preſum'd 'twould ne'er be night;
Fondly I ſaid within my heart,
"*Pleaſure and peace ſhall ne'er depart.*"

5 But I forgot thine arm was ſtrong,
Which made my mountain ſtand ſo long;

Soon as thy face began to hide,
My health was gone, my comforts dy'd.

6 I cry'd aloud to thee my God:
" What can'ſt thou profit by my blood?
" Deep in the duſt can I declare
" Thy truth, or ſing thy goodneſs there?

7 " Hear me, O God of grace, I ſaid,
" And bring me from among the dead;"
Thy word rebuk'd the pains I felt,
Thy pard'ning love remov'd my guilt.

8 My groans, and tears, and forms of woe,
Are turn'd to joy and praiſes now;
I throw my ſackcloth on the ground,
And eaſe and gladneſs gird me round.

9 My tongue the glory of my frame,
Shall ne'er be ſilent of thy name;
Thy praiſe ſhall ſound thro' earth and heav'n,
For ſickneſs heal'd and ſins forgiv'n.

PSALM 31.

1 FROM ſhame and inſult ſet me free,
For ſtill, O Lord, I truſt in thee;
Once more thy kind aſſiſtance lend,
Once more thy ſervant's cauſe defend:
As juſt and righteous is thy name,
So let me now thy favour claim.

2 Bow down, O Lord! thy gracious ear
Do thou my ſtedfaſt rock appear;
To me ſome ſpeedy ſuccour ſend,
My ſoul from danger to defend:
Hear thou my voice, when I complain,
And ſtill my righteous cauſe maintain.

3 Since thou'rt my rock, and foes oppreſs,
Oh lead me out of this diſtreſs!
Thy wonted help, my God impart,
For thou my ſtrength and fortreſs art:
To thee alone I look for aid,
To ſhun the ſnares my foes have laid.

4 Thou God of mercy, love and truth!
Who haſt preſerv'd me, from my youth;
My life, my ſoul, and all that's mine,
To thee I willingly reſign:
To thee my ſoul for ſuccour flies,
For thoſe I hate, who truſt in lies.

PART II.

5 To thee, O God of truth and love,
My ſpirit I commit;
Thou haſt redeem'd my ſoul from death,
And ſav'd me from the pit.

6 Deſpair and comfort, hope and fear
Maintain'd a doubtful ſtrife;
While ſorrow, pain, and ſin conſpir'd
To take away my life.

8 "*My time is in thy hand*, I cry'd,
"*Though I draw near the duſt:*"
Thou art the refuge where I hide,
The God in whom I truſt.

8 Oh make thy reconciled face
Upon thy ſervant ſhine,
And ſave me for thy mercy's ſake,
For I'm entirely thine.

9 'Twas in my haſte, my ſpirit ſaid,
"*I muſt deſpair and die,*
"*I am cut off before thine eyes;*"
But thou haſt heard my cry.

10 Thy goodneſs how divinely free!
How ſweet thy ſmiling face,
To thoſe that fear thy majeſty,
And truſt thy promis'd grace.

11 Oh love the Lord, all ye his ſaints,
And ſing his praiſes loud;
He'll bend his ear to your complaints,
And recompence the proud.

PART III.

12 My heart rejoices in thy name,
My God, my heav'nly truſt;
Thou haſt preſerv'd my face from ſhame,
Mine honour from the duſt.

13 "My life is ſpent with grief, I cry'd,
"My years conſum'd in groans,
"My ſtrength decays, mine eyes are dry'd,
"And ſorrow waſtes my bones."

14 Among mine enemies my name
A proverb vile was grown,
While to my neighbours I became
Forgotten and unknown.

15 Slander and fear on ev'ry ſide,
Seiz'd and beſet me round,
I to thy throne of grace apply'd,
And ſpeedy reſcue found.

16 How great deliv'rance thou haſt wrought
Before the ſons of men!
The lying lips to ſilence brought,
And made their boaſting vain!

17 Thy children from the ſtrife of tongues
Shall thy pavilion hide,
Guard them from infamy and wrongs,
And cruſh the ſons of pride.

18 Within thy secret presence, Lord,
Let me for ever dwell;
No fenced city wall'd and barr'd
Secures a saint so well.

PART IV.

19 O! all ye saints, the Lord
With eager love pursue:
Who to the just will help afford,
And give the proud their due.

20 Ye that on God rely,
Courageously proceed;
For he will still your hearts supply,
With strength in time of need.

PSALM 32.

1 BLEST is the man, for ever blest,
Whose guilt is pardon'd by his God,
Whose sins with sorrow are confess'd,
And cover'd with his Saviour's blood.

2 Before his judgment seat the Lord
No more permits his crimes to rise;
He pleads no merit of reward,
And not on works but grace relies.

3 From guile his heart and lips are free,
His humble joy, his holy fear,
With deep repentance well agree,
And join to prove his faith sincere.

4 How glorious is that righteousness
That hides and cancels all his sins!
While a bright evidence of grace
Through all his life appears and shines.

PART II.

5 While I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!

6 I spread my sins before the Lord,
And all my secret faults confess;
Thy gospel speaks a pard'ning word,
Thine holy Spirit seals the grace.

7 For this shall ev'ry humble soul
Make swift addresses to thy seat;
When floods of huge temptations roll,
There shall they find a blest retreat.

8 How safe beneath thy wings I lie,
When days grow dark, and storms appear!
And when I walk, thy watchful eye
Shall guide me safe from ev'ry snare,

PSALM 33.

1 REJOICE, ye righteous, in the Lord,
This work belongs to you;
Sing of his name, his ways, his word,
How holy, just and true!

2 His mercy and his righteousness
Let heav'n and earth proclaim;
His works of nature and of grace
Reveal his wond'rous name.

3 His word, with energy divine,
Those heav'nly arches spread,
Bade starry hosts around them shine,
And light the heav'ns pervade.

4 He taught the swelling waves to flow
To their appointed deep;

Bade raging ſeas their limits know,
And ſtill their ſtation keep.

5 Ye tenants of the ſpacious earth,
With fear before him ſtand;
He ſpake, and nature took its birth,
And reſts on his command.

6 He ſcorns the angry nations' rage,
And breaks their vain deſigns;
His counſel ſtands through ev'ry age,
And in full glory ſhines.

PART II.

7 Bleſt is the nation, where the Lord
Hath fix'd his gracious throne;
Where he reveals his heav'nly word,
And calls their tribes his own.

8 His eye, with infinite ſurvey,
Does the whole world behold;
He form'd us all of equal clay,
And knows our feeble mould.

9 Kings are not reſcu'd by the force
Of armies from the grave;
Nor ſpeed nor courage of an horſe
Can his bold rider ſave.

10 Vain is the ſtrength of beaſts or men,
Nor ſprings our ſafety thence;
But holy ſouls from God obtain
A ſtrong and ſure defence.

11 God is their fear, and God their truſt,
When plagues or famine ſpread:
His watchful eye ſecures the juſt,
Among ten thouſand dead.

12 Lord, let our hearts in thee rejoice,
And bleſs us from thy throne;
For we have made thy word our choice;
And truſt thy grace alone.

PART III.

13 Whate'er the mighty Lord decrees,
Shall doubtleſs ſtand for ever ſure;
The ſettled purpoſe of his heart,
To endleſs ages ſhall endure.

14 How happy then, are they, to whom
The Lord ſupreme, for God is known;
Whom he, from all the world beſides,
Has choſen out to be his own!

15 He, all the nations of the earth,
From heav'n his lofty throne ſurveys;
He views their works, and knows their thoughts;
For by his pow'r their hearts were made.

16 The riches of thy mercy, Lord,
To us thy ſervants ſtill extend!
As we, for all our various wants,
On thee, our God, alone depend.

PSALM 34.

1 THROUGH all the changing ſcenes of life,
In trouble, and in joy,
The praiſes of my God ſhall ſtill
My heart and tongue employ.

2 Of his deliv'rance I will boaſt,
'Till all that are diſtreſt,
From my example comfort take,
And charm their griefs to reſt.

3 O! magnify the Lord with me,
With me exalt his name:

When in distress to him I call'd,
He to my rescue came.

4 Their drooping hearts were soon refresh'd
Who look'd to him for aid:
Desir'd success in ev'ry face
A cheerful air display'd:

5 "Behold, (say they) behold the man,
"Whom Providence reliev'd;
"So dang'rously with woes beset,
So wond'rously retriev'd!"

6 The hosts of God encamp around
The dwellings of the just;
Deliv'rance he affords to all
Who on his succour trust.

7 O! make but trial of his love;
Experience will decide
How bless'd they are, and only they,
Who in his truth confide.

8 Fear him, ye saints; and you will then
Have nothing else to fear:
Make you his service your delight;
He'll make your wants his care.

9 While hungry lions lack their prey,
The Lord will food provide
For such as put their trust in him,
And see their needs supply'd.

PART II.

10 Approach, ye piously dispos'd,
And my instruction hear;
I'll teach you the true discipline
Of his religious fear.

11 Let him who length of life desires,
And prosp'rous days would see,

From ſland'ring language keep his tongue,
His lips from falſehood free.

12 The crooked paths of vice decline,
Religion's ways purſue;
Eſtabliſh peace where 'tis begun;
And where 'tis loſt renew.

13 The Lord from heav'n beholds the juſt
With favourable eyes;
And, when diſtreſs'd, his gracious ear
Is open to their cries:

14 But turns his wrathful look on thoſe
Whom mercy can't reclaim,
To cut them off, and from the earth
Blot out their hated name.

15 Deliv'rance to his ſaints he gives,
When his relief they crave:
He's nigh to heal the broken heart,
And contrite ſpirit ſave.

16 The wicked oft, but ſtill in vain,
Againſt the juſt conſpire;
For, under their affliction's weight,
He keeps their bones entire.

17 The wicked from their wicked arts,
Their ruin ſhall derive;
Whilſt righteous men, whom they deteſt,
Shall them and their's ſurvive.

18 For God preſerves the ſouls of thoſe
Who on his truth depend:
To them and their poſterity,
His bleſſing ſhall deſcend.

PSALM 35.

1 AGAINST all thoſe that ſtrive with me,
O Lord, aſſert my right;

With such as war unjustly wage,
Do thou my battles fight.

2 Thy buckler take, and bind thy shield
Upon thy warlike arm:
Stand up, my God, in my defence,
And keep me safe from harm.

3 Bring forth thy spear, and stop their course,
That haste my blood to spill:
Say to my soul, "I am thy health,
"And will preserve thee still."

4 Let them with shame be cover'd o'er,
Who my destruction sought;
And such as did my harm devise
Be to confusion brought.

5 Then shall they fly, dispers'd like chaff,
Before the driving wind;
God's vengeful ministers of wrath
Shall follow close behind.

6 And when, through dark and slipp'ry ways,
They strive his rage to shun,
His vengeful ministers of wrath
Shall goad them as they run.

7 Since, unprovok'd by any wrong,
They hid their treach'rous snare;
And for my harmless soul a pit
Did without cause prepare.

8 Surpris'd by mischiefs unforeseen,
By their own arts betray'd,
Their feet shall fall into the net
Which they for me have laid.

9 Whilst my glad soul shall God's great name
For this deliv'rance bless;
And, by his saving health secur'd,
Its grateful joy express.

10 My very bones ſhall ſay, " O Lord,
" Who can compare with thee?
" Who ſett'ſt the poor and helpleſs man
" From ſtrong oppreſſors free."

PART II.

11 Falſe witneſſes, with forg'd complaints,
Againſt my truth combin'd;
And to my charge ſuch things they laid,
As I had ne'er deſign'd.

12 The good which I to them had done,
With evil they repaid;
And did by malice undeſerv'd,
My harmleſs life invade.

13 But as for me, when they were ſick,
I ſtill in ſackcloth mourn'd;
I pray'd and faſted, and my pray'r
To my own breaſt return'd.

14 Had they my friends or brethren been,
I could have done no more;
Nor with more decent ſigns of grief
A mother's loſs deplore.

15 How diff'rent did their carriage prove
In times of my diſtreſs!
When they in crowds, together met,
Did ſavage joy expreſs!

16 The rabble too, in num'rous throngs,
By their example, came;
And ceas'd not with reviling words
To wound my ſpotleſs fame.

17 Scoffers, that noble tables haunt,
And earn their bread with lies,
Did gnaſh their teeth, and ſland'ring jeſts,
Maliciouſly deviſe.

18 But, Lord, how long wilt thou look on?
On my behalf appear;
And save my guiltless soul, which they,
Like rav'ning beasts, would tear.

PART III.

19 So I, before the list'ning world,
Shall grateful thanks express;
And, where the great assembly meets,
Thy name with praises bless.

20 Lord, suffer not my causeless foes
Who me unjustly hate,
With open joy, or secret signs,
To mock my sad estate.

21 For they, with hearts averse from peace,
Industriously devise,
Against the men of quiet minds
To forge malicious lies.

22 Nor with these private arts content,
Aloud they vent their spite;
And say; "At last we've found him out,
"He did it in our sight."

23 But thou, who dost both them and me
With righteous eyes survey,
Assert my innocence, O Lord,
And keep not far away.

24 Stir up thyself in my behalf.
To judgment, Lord, awake:
Thy righteous servant's cause, O God,
To thy decision take.

25 Lord, as my heart has upright been,
Let me thy justice find;
Nor let my cruel foes obtain
The triumph they design'd.

26 O! let them not amongſt themſelves,
In boaſting language, ſay,
" At length our wiſhes are complete ;
" At laſt he's made our prey."

27 Let ſuch as in my harm rejoic'd,
For ſhame their faces hide ;
And foul diſhonour wait on thoſe
That proudly me defy'd :

28 Whilſt they with cheerful voices ſhout,
Who my juſt cauſe befriend ;
And bleſs the Lord, who loves to make
Succeſs his ſaints attend.

29 So ſhall my tongue thy judgments ſing,
Inſpir'd with grateful joy ;
And cheerful hymns in praiſe of thee,
Shall all my days employ.

PSALM 36.

1 WHEN man grows bold in ſin,
My heart within me cries :
" He hath no faith of God within,
" Nor fear before his eyes,"

2 He walks a while conceal'd
In a ſelf-flatt'ring dream,
Till his dark crimes, at once reveal'd,
Expoſe his hateful name.

3 His heart is falſe and foul,
His words are ſmooth and fair ;
Wiſdom is baniſh'd from his ſoul,
And leaves no goodneſs there.

4 He plots upon his bed
New miſchiefs to fulfil ;
He ſets his heart, and hand, and head
To practiſe all that's ill.

5 But there's a dreadful God,
Tho' men renounce his fear;
His juſtice, hid behind the cloud,
Shall one great day appear.

6 His truth tranſcends the ſky,
In heav'n his mercies dwell;
Deep as the ſea his judgments lie,
His anger burns to hell.

7 How excellent his love,
Whence all our ſafety ſprings!
Oh never let my ſoul remove
From underneath his wings.

PART II.

8 O! Lord, thy mercy, my ſure hope,
The higheſt orb of heav'n tranſcends;
Thy ſacred truth's unmeaſur'd ſcope
Beyond the ſpreading ſky extends.

9 Thy juſtice like the hills remains;
Unfathom'd depths thy judgments are;
Thy providence the world ſuſtains;
The whole creation is thy care.

10 Since of thy goodneſs all partake;
With what aſſurance ſhould the juſt
Thy ſhelt'ring wings their refuge make,
And ſaints to thy protection truſt.

11 Such gueſts ſhall to thy courts be led,
To banquet on thy love's repaſt;
And drink, as from a fountain head,
Of joys that ſhall for ever laſt.

12 With thee the ſprings of life remain:
Thy preſence is eternal day:
O! let thy grace thy ſaints ſuſtain;
To upright hearts thy truth diſplay.

PSALM 37.

1 WHY ſhould I vex my ſoul, and fret
To ſee the wicked riſe?
Or envy ſinners waxing great,
By violence and lies?

2 As flow'ry graſs cut down at noon,
Before the ev'ning fades,
So ſhall their glories vaniſh ſoon,
In everlaſting ſhades.

3 Then let me make the Lord my truſt,
And practiſe all that's good;
So ſhall I dwell among the juſt,
And he provide me food.

4 I to my God my ways commit,
And cheerful wait his will;
Thy hand, which guides my doubtful feet,
Shall my deſires fulfil.

5 Mine innocence ſhalt thou diſplay,
And make thy judgments known,
Fair as the light of dawning day,
And glorious as the moon.

6 The meek at laſt the earth poſſeſs,
And are the heirs of heav'n;
True riches, with abundant peace,
To humble ſouls are giv'n.

7 Reſt in the Lord, and keep his way,
Nor let your anger riſe,
Tho' Providence ſhould long delay,
To puniſh haughty vice.

8 Let ſinners join to break your peace,
And plot, and rage, and foam;
The Lord derides them, for he ſees
Their day of vengeance come.

9 They have drawn out the threat'ning ſword,
Have bent the murd'rous bow,
To ſlay the men that fear the Lord
And bring the righteous low.

10 My God ſhall break their bows, and burn
Their perſecuting darts,
Shall their own ſwords againſt them turn,
And pierce their ſtubborn hearts.

PART II.

11 While ſinful crowds, with falſe deſign,
Againſt the righteous few combine,
And gnaſh their teeth, and threat'ning ſtand;
God ſhall their empty plots deride,
And laugh at their defeated pride;
He ſees their ruin near at hand.

12 They draw the ſword, and bend the bow,
The poor and needy to o'erthrow,
And men of upright lives to ſlay:
But their ſtrong bow ſhall ſoon be broke
Their ſharpen'd weapons mortal ſtroke
Thro' their own hearts ſhall force its way.

13 A little, with God's favour bleſs'd,
That's by one righteous man poſſeſs'd,
The wealth of many bad excels:
For God ſupports the juſt man's cauſe;
But as for thoſe that break his laws,
Their unſucceſsful pow'r he quells.

14 His conſtant care the upright guides,
And over all their life preſides:
Their portion ſhall for ever laſt:
They, when diſtreſs o'erwhelms the earth,
Shall be unmov'd, and e'en in dearth
The happy fruits of plenty taſte.

15 Not so the wicked men, and those
Who proudly dare God's will oppose;
Destruction is their hapless share:
Like fat of lambs, their hopes and they
Shall in an instant melt away,
And vanish into smoke and air.

PART III.

16 Whilst sinners, brought to sad decay,
Still borrow on, and never pay,
The just have will and pow'r to give:
For such as God vouchsafes to bless,
Shall peaceably the earth possess,
And those he curses shall not live.

17 The good man's way is God's delight,
He orders all the steps aright,
Of him that moves by his command:
Though he sometimes may be distress'd,
Yet shall he ne'er be quite oppress'd,
For God upholds him with his hand.

18 From my first youth till age prevail'd,
I never saw the righteous foil'd,
Or want o'ertake his num'rous race;
Because compassion fill'd his heart,
And he did cheerfully impart,
God made his offspring's wealth increase.

19 With caution shun each wicked deed,
In virtue's ways with zeal proceed,
And so prolong your happy days:
For God, who judgment loves, does still
Preserve his saints secure from ill;
While soon the wicked race decays.

20 The upright shall possess the land;
His portion shall for ages stand;
His mouth with wisdom is supply'd,

His tongue by rules of judgment moves;
His heart the law of God approves;
Therefore his footsteps never slide.

PART IV.

21 In wait, the watchful sinner lies,
In hopes the righteous to surprise;
But all his schemes must prove in vain,
For he shall not his purpose gain:

22 God will not him defenceless leave,
But when he's judged will reprieve;
His faults in mercy he will see,
And from destruction set him free.

23 Still on the Lord with hope rely,
And he shall all thy wants supply;
Wait thou on him, keep his command,
And be exalted in the land.

24 A large possession thou shalt gain,
And from thy foes secure remain:
While wicked men destroy'd shall be,
And thou their dismal fall shalt see.

25 The wicked I in pow'r have seen,
And like a bay-tree fresh and green,
That spreads its pleasant branches round,
Ev'n so was he with plenty crown'd:

26 But he was gone as quick as thought,
And, tho' I diligently sought,
Yet could I, by no sign or trace,
Or any mark, find out his place.

27 Observe the perfect man with care,
And mark all such as upright are;
Their roughest days in peace shall end,
And happy hours on them attend.

28 Whilſt on the latter end of thoſe,
Who dare God's holy will oppoſe,
A common ruin, ſoon or late,
Shall ſurely be their diſmal fate.

29 God, to the juſt, will help afford,
Their only ſafe-guard is the LORD;
Their ſtrength in time of need is he,
Who will from danger ſet them free:

30 Becauſe on him they ſtill depend,
The LORD will timely ſuccour ſend:
The wicked thus ſhall ne'er prevail;
Nor ſhall the righteous ever fail.

PSALM 38.

1 AMIDST thy wrath remember love,
Reſtore thy ſervant, Lord,
Nor let a Father's chaſt'ning prove
Like an avenger's ſword.

2 Thine arrows ſtick within my heart,
My fleſh is ſorely preſs'd;
Between the ſorrow and the ſmart
My ſpirit finds no reſt.

3 My ſins a heavy load appear,
And o'er my head are gone;
Too heavy they for me to bear,
Too hard for me t' atone.

4 My thoughts are like a troubled ſea
That ſinks my comforts down;
And I go mourning all the day
Beneath my Father's frown.

5 Lord I am weaken'd and diſmay'd,
None of my pow'rs are whole;
My wounds with piercing anguiſh bleed,
The anguiſh of my ſoul.

6 All my desires to thee are known,
Thine eye counts ev'ry tear,
And ev'ry sigh and ev'ry groan
Is notic'd by thine ear.

7 Thou art my God, my only hope;
My God will hear my cry,
My God will bear my spirit up
When satan bids me die.

8 My foes rejoice whene'er I slide,
To see my virtue fail;
They raise their pleasure and their pride,
Whene'er their wiles prevail.

9 But I'll confess my guilty ways,
And grieve for all my sin;
I'll mourn how weak the seeds of grace,
And beg support divine.

10 My God, forgive my follies past,
And be for ever nigh;
O Lord of my salvation haste,
Before thy servant die.

PSALM 39.

1 THUS I resolv'd before the Lord,
"Now will I watch my tongue,
"Left I let slip one sinful word,
"Or do my neighbour wrong."

2 Whene'er constrain'd a while to stay
With men of lives profane,
I'll set a double guard that day,
Nor let my talk be vain.

3 I'll scarce allow my lips to speak
The pious thoughts I feel,
Left scoffers should th' occasion take
To mock my holy zeal.

4 Yet if ſome proper hour appear,
I'll not be over-aw'd,
But let the ſcoffing ſinners hear
That we can ſpeak for God.

PART II.

5 Teach me the meaſure of my days,
Thou Maker of my frame;
I would ſurvey life's narrow ſpace,
And learn how frail I am.

6 A ſpan is all that we can boaſt,
How ſhort, how fleet our time!
Man is but vanity and duſt,
In all his flow'r and prime.

7 See the vain race of mortals move
Like ſhadows o'er the plain;
They rage and ſtrive, deſire and love,
But all the noiſe is vain.

8 Some walk in honour's gaudy ſhow,
Some dig for golden ore,
They toil for heirs, they know not who,
And ſtrait are ſeen no more.

9 What ſhould I wiſh or wait for then
From creatures, earth and duſt?
They make our expectations vain,
And diſappoint our truſt.

10 Now I forbid my carnal hope,
My fond deſires recal;
I give my mortal int'reſt up,
And make my God my all.

PART III.

11 God of my life, look gently down
Behold the pains I feel;

But I am dumb before thy throne,
Nor dare dispute thy will.

12 Diseases are thy servants, Lord,
They come at thy command;
I'll not attempt a murm'ring word,
Against thy chast'ning hand.

13 Yet I may plead with humble cries,
Remove thy sharp rebukes;
My strength consumes, my spirit dies,
Through thy repeated strokes.

14 Crush'd as a moth beneath thy hand,
We moulder to the dust;
Our feeble pow'rs can ne'er withstand,
And all our beauty's lost.

15 I'm but a stranger here below,
As all my fathers were;
May I be well prepar'd to go,
When I the summons hear!

16 But if my life be spar'd a while
Before my last remove,
Thy praise shall be my bus'ness still,
And I'll declare thy love.

PSALM 40.

1 I Waited patient for the Lord,
He bow'd to hear my cry;
He saw me resting on his word,
And brought salvation nigh.

2 He rais'd me from a horrid pit,
Where mourning long I lay,
And from my bonds releas'd my feet,
Deep bonds of miry clay.

3 Firm on a rock he made me stand,
And taught my cheerful tongue

To praiſe the wonders of his hand,
In a new thankful ſong.

4 I'll ſpread his works of grace abroad;
The ſaints with joy ſhall hear,
And ſinners learn to make my God
Their only hope and fear.

5 How many are thy thoughts of love;
Thy mercies, Lord, how great!
We have not words nor hours enough
Their numbers to repeat.

6 When I'm afflicted, poor and low,
And light and peace depart,
My God beholds my heavy woe,
And bears me on his heart.

PART II.

7 The wonders, Lord, thy love has wrought,
Exceed our praiſe, ſurmount our thought;
Should I attempt the long detail,
My ſpeech would faint, my numbers fail.

8 No blood of beaſts on altars ſpilt,
Can cleanſe the ſouls of men from guilt;
But thou haſt ſet before our eyes,
An all-ſufficient ſacrifice.

9 Lo thine eternal Son appears,
To thy deſigns he bows his ears;
Aſſumes a body well prepar'd,
And well performs a work ſo hard.

10 "Behold I come" (the Saviour cries,
With love and duty in his eyes,)
"I come to bear the heavy load
"Of ſins, and do thy will, my God.

11 "'Tis written in thy great decree,
"'Tis in thy book foretold of me,

" I muſt fulfil the Saviour's part,
" And lo! thy law is in my heart.

12 " I'll magnify thy holy law,
" And rebels to obedience draw,
" When on my croſs I'm lifted high,
" Or to my crown above the ſky.

13 " The Spirit ſhall deſcend and ſhow
" What thou haſt done and what I do;
" The wond'ring world ſhall learn thy grace,
" And all creation tune thy praiſe."

PART III.

14 My ſins exceed in their amount,
The hairs on this afflicted head;
My vanquiſh'd courage they ſurmount,
And fill my drooping ſoul with dread.

15 But, Lord, to my relief draw near,
For never was more preſſing need;
In my deliv'rance, Lord, appear,
And add to that deliv'rance ſpeed.

16 Confuſion on their heads return,
Who to deſtroy my ſoul combine;
Let them, defeated, bluſh and mourn,
Enſnar'd in their own vile deſign.

17 Their doom let deſolation be,
With ſhame their malice be repaid,
Who mock'd my confidence in thee,
And ſport of my affliction made.

18 While thoſe who humbly ſeek thy face
To joyful triumphs ſhall be rais'd;
And all who prize thy ſaving grace,
With me refound, The Lord be prais'd.

19 Thus wretched tho' I am and poor,
Of me th' almighty Lord takes care;

Thou God, who only canſt reſtore,
To my relief with ſpeed repair.

PSALM 41.

1 HE's bleſs'd whoſe tender care,
Relieves the poor diſtreſs'd;
When troubles gather round,
The Lord ſhall give him reſt:

2 His life with bleſſings crown'd,
The Lord ſhall ſure prolong;
And check the will of thoſe,
Who ſeek to do him wrong.

3 If he, in low eſtate,
Oppreſs'd with ſickneſs lie,
The Lord will comfort ſend,
And inward ſtrength ſupply:

4 Secure of this, to God,
I thus my pray'r addreſs'd,
"Lord, heal my wounded ſoul,
"For I have much tranſgreſs'd!"

5 My foes, with ſland'ring words,
Attempt to wound my fame;
"When ſhall he die," ſay they,
"And men forget his name?"

6 Suppoſe they viſits make,
'Tis all but empty ſhow;
They gather miſchief then,
And vent it when they go.

7 With whiſpers ſuch as theſe,
To hurt me they deviſe:
"His doom at length is come,
"He's fall'n, no more to riſe."

8 My own familiar friend,
On whom I moſt rely'd,

Has me, whose guest he was,
With open scorn defy'd.

9 But thou, my wretched state,
In mercy, Lord regard,
And raise me up, that they
May meet their just reward.

10 Thou suff'rest not my foes,
To triumph in my fall;
Therefore I know thine ear,
Is open when I call.

11 My life thou dost secure,
From danger and disgrace;
And thou shalt set me still,
Before thy glorious face.

12 Let therefore Israel's Lord
From age to age be blest,
And all the people's joy
With loud amens express.

PSALM 42.

1 AS pants the hart for cooling streams,
When heated in the chace;
So longs my soul, O God, for thee,
And thy refreshing grace,

2 For thee, my God, the living God,
My thirsty soul doth pine;
O! When shall I behold thy face,
Thou majesty divine?

3 Tears are my constant food, while thus
Insulting foes upbraid;
"Deluded wretch! where's now thy God?
"And where his promis'd aid?"

4 I sigh whene'er my musing thoughts,
Those happy days present,

When I, with troops of pious friends,
Thy temple did frequent:

5 When I advanc'd with songs of praise,
My solemn vows to pay;
And led the joyful sacred throng,
That kept the festal day.

6 Why restless, why cast down, my soul?
Trust God; and he'll employ
His aid for thee, and change these sighs
To thankful hymns of joy.

7 My soul's cast down, O God; but thinks
On thee and Sion still;
From Jordan's banks, from Hermon's height,
And Mizar's humbler hill.

8 One trouble calls another on;
And, bursting o'er my head,
Fall spouting down, till round my soul
A roaring sea is spread.

9 But when thy presence, Lord of life,
Has once dispell'd this storm,
To thee I'll midnight anthems sing,
And all my vows perform.

10 God of my strength, how long shall I,
Like one forgotten, mourn,
Forlorn, forsaken, and expos'd
To my oppressors scorn?

11 My heart is pierc'd as with a sword,
Whilst thus my foes upbraid;
"Vain boaster, where is now thy God?
"And where his promis'd aid?"

12 Why restless, why cast down, my soul?
Hope still, and thou shalt sing
The praise of him who is thy God,
Thy health's eternal spring.

PSALM 43.

1 JUST Judge of heav'n, againſt my foes
Do thou aſſert my injur'd right:
O! ſet me free, my God, from thoſe
That in deceit and wrong delight.

2 Since thou art ſtill my only ſtay,
Why leav'ſt thou me in deep diſtreſs?
Why go I mourning all the day,
Whilſt me inſulting foes oppreſs?

3 Let me with light and truth be bleſt;
O let them point and lead the way,
Till on thy holy hill I reſt,
And in thy ſacred temple pray.

4 Then will I there freſh altars raiſe
To God, who is my only joy;
And my triumphant ſongs of praiſe,
Shall all my grateful hours employ.

5 Why then caſt down, my ſoul? and why
So much oppreſs'd with anxious care?
On God, thy God, for aid rely;
Who can and will thy ſtate repair.

PSALM 44.

1 LORD, we have heard thy works of old,
Thy works of pow'r and grace,
When to our ears our fathers told,
The wonders of their days.

2 They ſaw thy beaut'ous churches riſe,
The ſpreading goſpel run;
While light and glory from the ſkies
Thro' all their temples ſhone.

3 In God they boaſted all the day,
And in a cheerful throng

Did thoufands meet to praife and pray,
And grace was all their fong.

4 But now our fouls are feiz'd with fhame,
Confufion fills our face,
To hear the enemy blafpheme,
And fools reproach thy grace.

5 Yet have we not forgot our God,
Nor falfly dealt with heav'n,
Nor have our fteps declin'd the road
Of duty thou haft given.

6 Tho' dragons all around us roar
With their deftructive breath,
And thine own hand has bruis'd us fore,
Hard by the gates of death.

7 We are expos'd all day to die,
As martyrs for thy name;
As fheep for flaughter bound we lie,
And wait the kindling flame.

8 Awake, arife, almighty Lord,
Why fleeps thy wonted grace?
Why fhould we feem like men abhor'd,
Or banifh'd from thy face?

9 Wilt thou for ever caft us off,
And ftill neglect our cries?
For ever hide thine heav'nly love
From our afflicted eyes?

10 Down to the duft our foul is bow'd,
And dies upon the ground;
Rife for our help, rebuke the proud,
And all their pow'rs confound.

11 Redeem us from perpet'al fhame,
Our Saviour and our God;
We plead the honours of thy name,
The merits of thy blood.

PSALM 45.

1 NOW be my heart inſpir'd to ſing
The glories of my Saviour king,
Jeſus the Lord; how heav'nly fair
His form! how bright his beauties are!

2 O'er all the ſons of human race
He ſhines with far ſuperior grace,
Love from his lips divinely flows,
And bleſſings all his ſtate compoſe.

3 Dreſs thee in arms, moſt mighty Lord,
Gird on the terror of thy ſword,
In majeſty and glory ride
With truth and meekneſs at thy ſide.

4 Thine anger, like a pointed dart,
Shall pierce the foes of ſtubborn heart;
Or words of mercy kind and ſweet
Shall melt the rebels at thy feet.

5 Thy throne, O God, for ever ſtands,
Grace is the ſceptre in thy hands;
Thy laws and works are juſt and right,
But grace and juſtice thy delight.

6 O God, thy God has richly ſhed
His oil of gladneſs on thy head;
And with his ſacred ſpirit bleſs'd
Th' eternal Son above the reſt.

PART II.

7 The king of ſaints, how fair his face,
Adorn'd with majeſty and grace!
He comes with bleſſings from above,
And wins the nations to his love.

8 At his right hand our eyes behold
The queen array'd in pureſt gold;

The world admires her heav'nly dreſs:
Her robes of joy and righteouſneſs.

9 He forms her beauties like his own,
He calls and ſeats her near his throne;
Fair ſtranger, let thine heart forget
The idols of thy native ſtate.

10 So ſhall the king the more rejoice
In thee the fav'rite of his choice;
Let him be lov'd, and yet ador'd,
For he's thy Maker and thy Lord.

11 Oh happy hour, when thou ſhalt riſe
To his fair palace in the ſkies,
And all thy ſons, (a num'rous train)
Each like a prince in glory reign.

12 Let endleſs honours crown his head;
Let ev'ry age his praiſes ſpread;
While we with cheerful ſongs approve
The condeſcenſion of his love.

PSALM 46.

1 GOD is our refuge in diſtreſs,
A preſent help when dangers preſs;
On him for ſafety we rely'd,
And in his ſtrength we will confide:

2 Tho' earth were from her centre toſt,
And mountains in the ocean loſt;
Or lofty hills from their abode,
Torn piece-meal by the roaring flood.

3 Let angry waves together roll'd,
Rage on with fury uncontroul'd;
We will not fear, whilſt we depend
On God, who is our conſtant friend:

4 A gentler ſtream, that ever flows,
And joy to all around beſtows,
The city of the Lord ſhall fill,
The city where he's worſhipp'd ſtill.

5 God dwells in Sion, whoſe ſtrong tow'rs,
Shall mock th' aſſault of earthly pow'rs,
And his Almighty aid is nigh
To thoſe who on his ſtrength rely.

6 In tumults, when the heathen rag'd,
And kingdoms war againſt us wag'd,
In thunders loud his voice was heard,
And ſoon their forces diſappear'd.

PART II.

7 The Lord of hoſts conducts our arms,
Our tow'r of refuge in alarms;
Our father's guardian he hath been,
And we his tender love have ſeen.

8 Come ſee what pow'r he hath diſplay'd,
His people ne'er ſhall be diſmay'd:
For them he hath theſe wonders wrought,
And on the earth deſtruction brought.

9 Abroad he hath his vengeance hurl'd,
And aw'd to peace the jarring world;
He doth deſtroy the ſpear and bow,
And into flames their chariots throw:

10 With rev'rence be the Lord addreſs'd;
The earth her ſov'reign hath confeſs'd;
The heathen ſhall his pow'r obey,
And yield to his almighty ſway.

11 The God of hoſts, conducts our arms,
Our tow'r of refuge in alarms;
Our father's guardian he hath been,
And we his wond'rous love have ſeen.

P S A L M 47.

1 OH for a ſhout of ſacred joy
To God the ſov'reign king!
Let ev'ry land their tongues employ,
And hymns of triumph ſing.

2 *Jeſus* our God aſcends on high;
His heav'nly guards around
Attend him riſing thro' the ſky,
With trumpet's joyful ſound.

3 While angels ſhout and praiſe their king,
Let mortals learn their ſtrains;
Let all the earth his honours ſing;
O'er all the earth he reigns.

4 Rehearſe his praiſe with awe profound,
Let knowledge guide the ſong;
Nor mock him with a ſolemn ſound
Upon a thoughtleſs tongue.

5 In *Iſr'el* ſtood his ancient throne,
He lov'd that choſen race;
But now he calls the world his own,
And heathens taſte his grace.

6 The Gentile nations are the Lord's,
There *Abra'm*'s God is known:
While pow'rs and princes, ſhields and ſwords
Submit before his throne.

P S A L M 48.

1 GREAT is the Lord our God,
And let his praiſe be great;
He makes his churches his abode,
His moſt delightful ſeat.

2 Theſe temples of his grace,
How beautiful they ſtand!

The honours of our native place,
And bulwarks of our land.

3 In *Sion* God is known
A refuge in diſtreſs;
How bright has his ſalvation ſhone,
How fair his heav'nly grace?

4 When kings againſt her join'd,
And ſaw the Lord was there,
In wild confuſion of the mind
They fled with haſty fear.

5 When navies tall and proud
Attempt to ſpoil our peace,
He ſends his tempeſt roaring loud,
And ſinks them in the ſeas.

6 Oft have our fathers told,
Our eyes have often ſeen,
How well our God ſecures the fold
Where his own flocks have been.

7 In ev'ry new diſtreſs
We'll to his houſe repair,
Recal to mind his wond'rous grace,
And ſeek deliv'rance there.

PART II.

8 Far as thy name is known,
The world declares thy praiſe;
Thy ſaints, O Lord, before thy throne
Their ſongs of honour raiſe.

9 With joy the people ſtand
On Sion's choſen hill,
Proclaim the wonders of thy hand,
And councils of thy will.

10 Let ſtrangers walk around
The city where we dwell,

Compaſs and view thy holy ground,
And mark the building well.

11 The orders of thy houſe,
The worſhip of thy court,
The cheerful ſongs, the ſolemn vows,
And make a fair report.

12 How decent and how wiſe!
How glorious to behold!
Beyond the pomp that charms the eyes,
And rites adorn'd with gold.

13 The God we worſhip now
Will guide us 'till we die;
Will be our God while here below,
And ours above the ſky.

PSALM 49.

1 WHY doth the man of riches grow
To inſolence and pride,
To ſee his wealth and honours flow
With ev'ry riſing tide?

2 Why doth he treat the poor with ſcorn,
Made of the ſelf-ſame clay,
And boaſt as tho' his fleſh was born
Of better duſt than they?

3 Not all his treaſures can procure
His ſoul a ſhort reprieve,
Redeem from death one guilty hour,
Or make his brother live.

4 Eternal life can ne'er be ſold,
The ranſom is too high;
Juſtice will ne'er be brib'd with gold,
That man may never die.

5 He ſees the brutiſh and the wiſe,
The tim'rous and the brave,

Quit their poſſeſſions, cloſe their eyes,
And haſten to the grave.

6 Yet 'tis his inward thought and pride,
" My houſe ſhall ever ſtand ;
" And that my name may long abide
" I'll give it to my land."

7 Vain are his thoughts, his hopes are loſt,
How ſoon his mem'ry dies !
His name is bury'd in the duſt,
Where his own body lies.

8 This is the folly of their way,
And yet their ſons as vain,
Approve the words their fathers ſay,
And act their works again.

9 Men void of wiſdom and of grace,
Tho' honour raiſe them high,
Live like the beaſts, a thoughtleſs race,
And like the beaſts they die.

10 Laid in the grave like ſilly ſheep,
Death triumphs o'er them there,
Till the laſt trumpet breaks their ſleep,
And wakes them in deſpair.

PART II.

11 Ye ſons of pride, that hate the juſt,
And trample on the poor,
When death has brought you down to duſt
Your pomp ſhall riſe no more.

12 The laſt great day ſhall change the ſcene ;
When will that hour appear ?
When ſhall the juſt revive, and reign
O'er all that ſcorn'd them here ?

13 God will my naked ſoul receive,
Call'd from the world away,

And break the prison of the grave,
To raise my mould'ring clay.

14 Heav'n is my everlasting home,
Th' inheritance is sure;
Let men of pride their rage resume,
But I'll repine no more.

PSALM 50.

1 THE Lord, the Judge, before his throne,
Bids the whole earth draw nigh,
The nations near the rising sun,
And near the *Western* sky.

2 No more shall bold blasphemers say,
Judgment will ne'er begin;
No more abuse his long delay
To impudence and sin.

3 Thron'd on a cloud our God shall come
Bright flames prepare his way,
Thunder and darkness, fire and storm,
Lead on the dreadful day.

4 Heav'n from above his call shall hear,
Attending angels come,
And earth and hell shall know and fear
His justice and their doom.

5 "But gather all my saints (he cries)
"That made their peace with God,
"By the Redeemer's sacrifice,
"And seal'd it with his blood.

6 "Their faith and works, brought forth to light,
"Shall make the world confess,
"My sentence of reward is right,
"And heav'n adore my grace.

PART II.

7 Thus saith the Lord, " the spacious fields
" And flocks and herds are mine,
" O'er all the cattle of the hills
" I claim a right divine.

8 " I ask no sheep for sacrifice,
" Nor bullocks burnt with fire;
" To hope and love, to pray and praise,
" Is all that I require.

9 " Invoke my name when trouble's near,
" My hand shall set thee free;
" Then shall thy thankful lips declare,
" The honour due to me.

10 " The man that offers humble praise,
" Declares my glory best,
" And those that tread my holy ways,
" Shall my salvation taste.

11 " Not for the want of bullocks slain
" Will I the world reprove;
" Altars and rites, and forms are vain,
" Without the fire of love.

12 " And what have hypocrites to do,
" To bring their sacrifice?
" They call my statutes just and true,
" But deal in theft and lies.

13 " Could you expect to 'scape my sight,
" And sin without controul?
" But I shall bring your crimes to light,
" With anguish in your soul."

14 Consider, ye that slight the Lord,
Before his wrath appear;
If once you fall beneath his sword,
There's no deliv'rer there.

PART III.

15 The Lord, the Judge, his churches warns,
Let hypocrites attend and fear,
Who place their hopes in rites and forms,
But make not faith nor love their care.

16 Vile wretches dare rehearſe his name
With lips of falſhood and deceit;
A friend or brother they defame,
And ſooth and flatter thoſe they hate.

17 They watch to do their neighbours wrong,
Yet dare to ſeek their Maker's face;
They take his cov'nant on their tongue,
But break his laws, abuſe his grace.

18 To heav'n they lift their hands unclean,
Defil'd with luſt, defil'd with blood;
By night they practiſe every ſin,
By day their mouths draw near to God.

19 And while his judgments long delay,
They grow ſecure and ſin the more:
They think he ſleeps as well as they,
And put far off the dreadful hour.

20 Oh dreadful hour! when God draws near,
And ſets their crimes before their eyes!
His wrath their guilty ſouls ſhall tear,
And no deliv'rer dare to riſe.

PSALM 51.

1 SHEW pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a ſinner truſt in thee?

2 My crimes are great, but can't ſurpaſs
The pow'r and glory of thy grace;

Great God, thy nature hath no bound,
So let thy pard'ning love be found.

3 Oh wash my soul from ev'ry sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offences pain mine eyes.

4 My lips with shame my sins confess
Against thy law, against thy grace;
Lord, should thy judgment grow severe,
I am condemn'd but thou art clear.

5 Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

6 Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair.

PART II.

7 Lord, I am vile, conceiv'd in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts the race, and taints us all.

8 Soon as we draw our infant breath,
The seeds of sin grow up for death;
The law demands a perfect heart;
But we're defil'd in ev'ry part.

9 Great God create my heart anew,
And form my spirit pure and true;
Oh make me wise betimes to spy
My danger and my remedy.

10 Behold I fall before thy face;
My only refuge is thy grace;
No outward forms can make me clean;
The leproſy lies deep within.

11 No bleeding bird, nor bleeding beaſt,
Nor hyſop-branch, nor ſprinkling prieſt,
Nor running brook, nor flood, nor ſea,
Can waſh the diſmal ſtain away.

12 *Jeſus*, my God, thy blood alone
Hath pow'r ſufficient to atone:
Thy blood can make me white as ſnow;
No *Jewiſh* types could cleanſe me ſo.

13 While guilt diſturbs and breaks my peace,
Nor fleſh nor ſoul hath reſt or eaſe;
Lord, let me hear thy pard'ning voice;
And make my broken heart rejoice.

PART III.

14 O thou that hear'ſt when ſinners cry,
Tho' all my crimes before thee lie,
Behold them not with angry look,
But blot their mem'ry from thy book.

17 Create my nature pure within,
And form my ſoul averſe to ſin;
Let thy good ſpirit ne'er depart,
Nor hide thy preſence from my heart.

16 I cannot live without thy light,
Caſt out and baniſh'd from thy ſight;
Thine holy joys, my God, reſtore,
And guard me, that I fall no more.

17 Tho' I have griev'd thy Spirit, Lord,
Thy help and comfort ſtill afford,
And let a wretch come near thy throne,
To plead the merits of thy Son.

18 A broken heart my God, my King
Is all the sacrifice I bring;
The God of grace will ne'er despise
A broken heart for sacrifice.

19 My soul lies humbled in the dust,
And owns thy dreadful sentence just;
Look down, O Lord with pitying eye,
And save the soul condemn'd to die.

20 Then will I teach the world thy ways;
Sinners shall learn thy sov'reign grace;
I'll lead them to my Saviour's blood,
And they shall praise a pard'ning God.

21 O may thy love inspire my tongue!
Salvation shall be all my song;
And all my pow'rs shall join to bless
The Lord my strength and righteousness.

PSALM 52.

1 WHY should the haughty hero boast
His vengeful arm, his warlike host?
While blood defiles his cruel hand,
And desolation wastes the land.

2 He joys to hear the captive's cry,
The widow's groan, the orphan's sigh;
And when the weary sword would spare,
His fallhood spreads the fatal snare.

3 He triumphs in the deeds of wrong,
And arms with rage his impious tongue;
With pride proclaims his dreadful pow'r,
And bids the trembling world adore.

4 But God beholds, and with a frown,
Casts to the dust his honours down;
The righteous freed, their hopes recal,
And hail the proud oppressor's fall.

5 How low th' insulting tyrant lies,
Who dar'd th' eternal pow'r despise;
And vainly deem'd with envious joy,
His arm almighty to destroy.

6 We praise the Lord, who heard our cries,
And sent salvation from the skies;
The saints who saw our mournful days,
Shall join our grateful songs of praise.

PART II.

7 While unbelievers make their boast,
And heav'nly grace despise;
In their own arm they put their trust,
And fill their mouths with lies;

8 But like a cultur'd olive-grove
Dress'd in immortal green,
Thy children blooming in thy love,
Amidst thy courts are seen.

9 On thine eternal grace, O Lord,
Our souls shall rest secure;
And all who trust thy holy word,
Shall find salvation sure.

PSALM 53.

1 THE wicked fools must sure suppose,
That God is but a name:
This gross mistake their practice shows,
Since virtue all disclaim.

2 The Lord look'd down from heav'n's high tow'r,
The sons of men to view,
To see if any own'd his pow'r,
Or truth or justice knew.

3 But all he saw were backward gone,
Degen'rate grown and base;

None for religion car'd, not one
Of all the ſinful race.

4 But are thoſe workers of deceit
So dull and ſenſeleſs grown,
That they, like bread, my people eat,
And God's juſt pow'r diſown?

5 Their cauſeleſs fears ſhall ſtrangely grow;
And they, deſpis'd of God,
Shall ſoon be foil'd: his hands ſhall throw
Their ſhatter'd bones abroad.

6 Would he his ſaving pow'r employ
To break our ſervile band,
Loud ſhouts of univerſal joy
Should echo through the land.

PSALM 54.

1 BEHOLD us, Lord, and let our cry
Before thy throne aſcend,
Caſt thou on us a pitying eye,
And ſtill our lives defend.

2 For ſlaught'ring foes inſult us round,
Oppreſſive, proud and vain,
They caſt thy temples to the ground,
And all our rites profane.

3 Yet thy forgiving grace we truſt,
And in thy pow'r rejoice;
Thine arm ſhall cruſh our foes to duſt;
Thy praiſe inſpire our voice.

4 Be thou with thoſe whoſe friendly hand
Upheld us in diſtreſs,
Extend thy truth through ev'ry land,
And ſtill thy people bleſs.

PSALM 55.

1 O God, my refuge, hear my cries,
Behold my flowing tears,
For earth and hell my hurt deviſe,
And triumph in my fears.

2 Their rage is level'd at my life,
My ſoul with guilt they load,
And fill my thoughts with inward ſtrife,
To ſhake my hope in God.

3 What inward pains my heart-ſtrings wound,
I groan with ev'ry breath;
Horror and fear beſet me round
Amongſt the ſhades of death.

4 Oh were I like a feather'd dove,
And innocence had wings:
I'd fly, and make a long remove
From all theſe reſtleſs things.

5 Let me to ſome wild deſert go,
And find a peaceful home,
Where ſtorms of malice never blow,
Temptations never come.

6 Vain hopes, and vain inventions all
To 'ſcape the rage of hell!
The mighty God, on whom I call,
Can ſave me here as well.

7 By morning light I'll ſeek his face,
At noon repeat my cry,
The night ſhall hear me aſk his grace,
Nor will he long deny.

8 God ſhall preſerve my ſoul from fear,
Or ſhield me when afraid;
Ten thouſand angels muſt appear
If he command their aid.

9 I caſt my burdens on the Lord,
The Lord ſuſtains them all;
My courage reſts upon his word,
That ſaints ſhall never fall.

10 My higheſt hopes can not be vain,
My lips ſhall ſpread his praiſe;
While cruel and deceitful men,
Scarce live out half their days.

PART II.

11 Let ſinners take their courſe,
And chuſe the road to death;
But in the worſhip of my God
I'll ſpend my daily breath.

12 My thoughts addreſs his throne,
When morning brings the light;
I ſeek his bleſſing ev'ry noon,
And pay my vows at night.

13 Thou wilt regard my cries,
O my eternal God,
While ſinners periſh in ſurpriſe
Beneath thine angry rod.

14 Becauſe they dwell at eaſe,
And no ſad changes feel,
They neither fear, nor truſt thy name,
Nor learn to do thy will.

15 But I with all my cares,
Will lean upon the Lord;
I'll caſt my burdens on his arm,
And reſt upon his word.

16 His arm ſhall well ſuſtain
The children of his love;
The ground on which their ſafety ſtands,
No earthly pow'r can move.

PSALM 56.

1 O Thou whoſe juſtice reigns on high,
And makes th' oppreſſor ceaſe,
Behold how envious ſinners try
To vex and break my peace.

2 The ſons of violence and lies
Join to devour me, Lord;
But as my hourly dangers riſe,
My refuge is thy word.

3 In God moſt holy, juſt, and true,
I have repos'd my truſt;
Nor will I fear what fleſh can do,
The offspring of the duſt.

4 They wreſt my words to miſchief ſtill,
Charge me with unknown faults;
For miſchiefs all their councils fill,
And malice all their thoughts.

5 Shall they eſcape without thy frown?
Muſt their devices ſtand?
O caſt the haughty ſinner down,
And let him know thy hand!

6 God ſees the ſorrows of his ſaints,
Their groans affect his ears;
Thy mercy counts my juſt complaints,
And numbers all my tears.

7 When to thy throne I raiſe my cry
The wicked fear and flee:
So ſwift is pray'r to reach the ſky,
So near is God to me.

8 In thee, moſt holy, juſt, and true,
I have repos'd my truſt;
Nor will I fear what man can do,
The offspring of the duſt.

9 Thy ſolemn vows are on me, Lord,
Thou ſhalt receive my praiſe;
I'll ſing, *how faithful is thy word!*
How righteous all thy ways!

10 Thou haſt ſecur'd my ſoul from death,
Oh ſet thy priſ'ner free,
That heart and hand, and life and breath
May be employ'd for thee.

PSALM 57.

1 THY mercy, Lord, to me extend:
On thy protection I depend;
And to thy wing for ſhelter haſte,
'Till this outrageous ſtorm is paſt.

2 To thy tribunal, Lord, I fly,
Thou ſov'reign Judge, and God moſt high,
Who wonders haſt for me begun,
And wilt not leave thy work undone.

3 From heav'n protect me by thine arm,
And ſhame all thoſe who ſeek my harm;
To my relief thy mercy ſend,
And truth on which my hopes depend.

4 For I with ſavage men converſe,
Like hungry lions wild and fierce;
With men whoſe teeth are ſpears, their words
Invenom'd darts, and two-edg'd ſwords.

5 Be thou, O God, exalted high:
And as thy glory fills the ſky,
So let it be on earth diſplay'd,
'Till thou art here, as there, obey'd.

PART II.

6 My God in whom are all the ſprings,
Of boundleſs love and grace unknown,

Hide me beneath thy ſpreading wings,
Till the dark cloud is over-blown.

7 Up to the heav'ns I ſend my cry,
The Lord will my deſires perform;
He ſends his angel from the ſky,
And ſaves me from the threat'ning ſtorm.

8 Be thou exalted, O my God,
Above the heav'ns where angels dwell;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

9 My heart is fix'd; my ſong ſhall raiſe
Immortal honours to thy name;
Awake, my tongue, to ſound his praiſe,
My tongue, the glory of my frame.

10 High o'er the earth his mercy reigns,
And reaches to the utmoſt ſky;
His truth to endleſs years remains,
When lower worlds diſſolve and die.

11 Be thou exalted, O my God,
Above the heav'ns where angels dwell;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

PSALM 58.

1 JUDGES, who rule the world by laws,
Will ye deſpiſe the righteous cauſe,
When vile oppreſſion waſtes the land?
Dare ye condemn the righteous poor,
And let rich ſinners 'ſcape ſecure,
While gold and greatneſs bribe your hand!

2 Have ye forgot, or never knew,
That God will judge the judges too?
High in the heav'ns his juſtice reigns:

Yet you invade the rights of God;
And send your bold decrees abroad
To bind the conscience in your chains.

3 A poison'd arrow is your tongue,
The arrow sharp, the poison strong,
And death attends where'er it wounds;
You hear no counsels, cries or tears;
So the deaf adder stops her ears,
Against the pow'r of charming sounds.

4 Break out their teeth, eternal God;
Those teeth of lions dy'd in blood:
And crush the serpents in the dust:
As empty chaff, when whirlwinds rise,
Before the sweeping tempest flies,
So let their names and hopes be lost.

5 Th' Almighty thunders from the sky,
Their grandeur melts, their titles die,
As hills of snow dissolve and run,
Or snails that perish in their slime,
Or births that come before the time,
Vain births that never see the sun.

6 Thus shall the veng'ance of the Lord
Safety and joy to saints afford;
And all that hear shall join and say,
"Sure there's a God that rules on high,
"A God that hears his children cry,
"And will their suff'rings well repay."

PSALM 59.

1 FROM foes, that round us rise,
O God of heav'n, defend,
Who brave the veng'ance of the skies,
And with thy saints contend.

2 Behold, from distant shores,
And desert wilds they come,
Combine for blood their barb'rous force,
And thro' thy cities roam.

3 Beneath the silent shade,
Their sacred plots they lay,
Our peaceful walls by night invade,
And waste the fields by day.

4 And will the God of grace,
Regardless of our pain,
Permit secure that impious race
To riot in their reign?

5 In vain their secret guile,
Or open force they prove;
His eye can pierce the deepest veil,
His hand their strength remove.

6 Yet save them, Lord, from death,
Lest we forget their doom;
But drive them with thine angry breath,
Thro' distant lands to roam.

7 Then shall our grateful voice
Proclaim our guardian God;
The nations round the earth rejoice,
And sound the praise abroad.

PSALM 60.

1 O God, who hast our troops dispers'd,
Forsaking those who left thee first;
As we thy just displeasure mourn,
To us in mercy, Lord, return.

2 Our strength, that firm as earth did stand,
Is rent by thy avenging hand;
O! heal the breaches thou hast made;
We shake, we fall, without thy aid!

3 Our folly's sad effects we feel;
For, drunk with discord's cup, we reel:
But now for them, who thee rever'd,
Thou hast thy truth's bright banner rear'd.

4 Let thy right hand thy saints protect;
Lord, hear the pray'rs that we direct;
The holy God has spoke; and I,
O'er joy'd on his firm word rely.

5 To thee in portions I'll divide
Fair Sichem's soil, Samaria's pride:
So Sichem, Succoth next I'll join,
And measure out her vale by line.

6 Manasseh, Gilead, both subscribe
To my commands, with Ephraim's tribe:
Ephraim by arms supports my cause,
And Judah by religion's laws.

7 Moab my slave and drudge shall be,
Nor Edom from my yoke get free;
Proud Palestine's imperious state,
Shall humbly on our triumph wait.

8 But who shall quell these mighty pow'rs,
And clear my way to Edom's tow'rs?
Or through her guarded frontiers tread
The path that doth to conquest lead?

9 E'en thou, O God, who hast dispers'd
Our troops (for we forsook thee first;)
Those whom thou didst in wrath forsake,
Aton'd, thou wilt victorious make.

PART II.

10 O Lord thou hast scourg'd our guilty land,
Behold thy people mourn;
Shall veng'ance ever guide thy hand?
And mercy ne'er return?

11 Beneath the terrors of thine eye,
Earth's haughty tow'rs decay;
Thy frowning mantle ſpreads the ſky,
And mortals melt away.

12 Our Sion trembles at thy ſtroke,
And dreads thy lifted hand!
Oh, heal the people thou haſt broke,
And ſave the ſinking land.

13 Exalt the banner in the field,
For thoſe that fear thy name;
From barb'rous hoſts our nation ſhield,
And put our foes to ſhame.

14 Attend our armies to the fight,
And be their guardian God;
In vain ſhall num'rous pow'rs unite,
Againſt thy lifted rod.

15 Our troops, beneath thy guiding hand,
Shall gain a glad renown:
'Tis God who makes the feeble ſtand,
And treads the mighty down.

PSALM 61.

1 WHEN overwhelm'd with grief,
My heart within me dies,
Helpleſs and far from all relief,
To heav'n I lift mine eyes.

2 Oh lead me to the rock,
That's high above my head,
And make the covert of thy wings
My ſhelter and my ſhade.

3 Within thy preſence, Lord,
For ever I'll abide;
Thou art the tow'r of my defence,
The refuge where I hide.

4 Thou giveſt me the lot
Of thoſe that fear thy name;
If endleſs life be their reward,
I ſhall poſſeſs the fame.

PART II.

5 My ſoul, of thy protection ſure;
Againſt her foes ſhall reſt ſecure;
For thou, O God, haſt heard my vows,
And brought me joyful to thy houſe.

6 With all thy ſaints I'll ſtrive to ſing
The glories of my heav'nly king,
Whom thou in mercy didſt ordain,
Should o'er thy choſen people reign.

7 This king ſhall live for ever bleſt,
And give his people peace and reſt;
His years ſhall laſt, and God will own
His righteous ſceptre and his throne.

8 O let thy truth prepare the way,
In mercy, Lord, extend his ſway;
Thus we'll devote our future days,
To pay our vows and ſing thy praiſe.

PSALM 62.

1 MY ſoul for help on God relies:
From him alone my ſafety flows;
My rock, my health, that ſtrength ſupplies,
To bear the ſhock of all my foes.

2 How long will ye contrive my fall,
Which will but haſten on your own?
You'll totter like a bending wall,
Or fence of uncemented ſtone.

3 To make my envy'd honours leſs,
They ſtrive with lies, their chief delight;

For they, tho' with their mouths they bleſs,
In private curſe with inward ſpite.

4 But thou, my ſoul, on God rely;
On him alone thy truſt repoſe:
My rock and health will ſtrength ſupply,
To bear the ſhock of all my foes.

5 God does his ſaving health diſpenſe,
And flowing bleſſings daily ſend;
He is my fortreſs and defence;
On him my ſoul ſhall ſtill depend.

6 In him, ye people, alway truſt;
Before his throne pour out your hearts:
For God, the merciful and juſt,
His timely aid to us imparts.

PART II.

7 My ſpirit looks to God alone;
My rock and refuge is his throne;
In all my fears, in all my ſtraits,
My ſoul on his ſalvation waits.

8 Truſt him, ye ſaints, in all your ways,
Pour out your hearts before his face;
When helpers fail, and foes invade,
God is our all-ſufficient aid.

9 Falſe are the men of high degree,
The baſer ſort are vanity;
Laid in the balance both appear
Light as a puff of empty air.

10 Make not increaſing gold your truſt,
Nor ſet your hearts on glitt'ring duſt;
Why will you graſp the fleeting ſmoke,
And not believe what God has ſpoke?

11 Once has his awful voice declar'd,
Once and again my ears have heard,
" All pow'r is his eternal due ;"
He muſt be fear'd and truſted too.

12 For ſov'reign pow'r reigns not alone,
Grace is a partner of the throne :
Thy grace and juſtice, mighty Lord,
Shall well divide our laſt reward.

PSALM 63.

1 GREAT God, indulge my humble claim,
Thou art my hope, my joy, my reſt ;
The glories that compoſe thy name
Stand all engag'd to make me bleſt.

2 Thou great and good, thou juſt and wiſe,
Thou art my Father and my God ;
And I am thine by ſacred ties ;
Thy ſon, thy ſervant bought with blood.

3 With heart, and eyes, and lifted hands
For thee I long, to thee I look,
As travellers in thirſty lands
Pant for the cooling water-brook.

4 With early feet I love t' appear
Among thy ſaints, and ſeek thy face ;
Oft' have I ſeen thy glory there,
And felt the pow'r of ſov'reign grace.

5 Not fruits, nor wines that tempt our taſte,
No pleaſures that to ſenſe belong,
Could make me ſo divinely bleſt,
Or raiſe ſo high my cheerful ſong.

6 My life itſelf without thy love
No taſte or pleaſure could afford ;
'Twould but a tireſome burden prove,
If I were baniſh'd from the Lord.

7 Amidſt the wakeful hours of night,
When buſy cares afflict my head,
One thought of thee gives new delight,
And adds refreſhment to my bed.

8 I'll lift my hands, I'll raiſe my voice,
While I have breath to pray or praiſe;
This work ſhall make my heart rejoice,
And bleſs the remnant of my days.

PART II.

9 Early, my God, without delay,
I haſte to ſeek thy face:
My thirſty ſpirit faints away
Without thy cheering grace.

10 I've ſeen thy glory and thy pow'r
Thro' all thy temple ſhine;
My God, repeat that heav'nly hour,
That viſion ſo divine.

11 Not life itſelf, with all its joys,
Can my beſt paſſions move,
Or raiſe ſo high my cheerful voice,
As thy forgiving love.

12 Thus till my laſt expiring day
I'll bleſs my God and King;
Thus will I lift my hands to pray,
And tune my lips to ſing.

PART III.

13 My God, permit my tongue
This joy, to call thee mine;
And let my early cries prevail
To taſte thy love divine.

14 Within thy churches, Lord,
I long to find my place,

Thy pow'r and glory to behold,
And feel thy quick'ning grace.

15 Since thou haſt been my help,
To thee my ſpirit flies,
And on thy watchful providence,
My cheerful hope relies.

16 The ſhadow of thy wings,
My ſoul in ſafety keeps;
I follow where my Father leads,
And he ſupports my ſteps.

PSALM 64.

1 GREAT God, attend to my complaint,
Nor let my drooping ſpirit faint;
When foes in ſecret ſpread the ſnare.
Let my ſalvation be thy care.

2 Shield me without and guard within,
From treach'rous foes and deadly ſin;
May envy, luſt, and pride depart,
And heav'nly grace expand my heart.

3 Thy juſtice and thy pow'r diſplay,
And ſcatter far thy foes away;
While lift'ning nations learn thy word,
And ſaints triumphant bleſs the Lord.

4 Then ſhall thy church exalt her voice,
And all that love thy name rejoice;
By faith approach thine awful throne,
And plead the merits of thy Son.

PSALM 65.

1 PRAISE waits in Sion, Lord, for thee,
There ſhall our vows be paid;
Thou haſt an ear when ſinners pray,
All fleſh ſhall ſeek thine aid.

2 Lord, our iniquities prevail,
But pard'ning grace is thine,
And thou wilt grant us pow'r and ſkill
To conquer ev'ry ſin.

3 Bleſt are the men whom thou wilt chuſe
To bring them near thy face,
Give them a dwelling in thine houſe,
To feaſt upon thy grace.

4 In anſw'ring what thy church requeſts,
Thy truth and terror ſhine,
And works of dreadful righteouſneſs,
Fulfil thy kind deſign.

5 Thus ſhall the wond'ring nations ſee
The Lord is good and juſt;
And diſtant iſlands fly to thee,
And make thy name their truſt,

6 They dread thy glitt'ring tokens, Lord,
When ſigns in heav'n appear;
But they ſhall learn thy holy word,
And love as well as fear.

PART II.

7 The God of our ſalvation hears
The groans of Sion mixed with tears;
Yet when he comes with kind deſigns,
Thro' all the way his terror ſhines,

8 On him the race of man depends,
Far as the earth's remoteſt ends,
Where the Creator's name is known,
By nature's feeble light alone.

9 Sailors that travel o'er the flood,
Addreſs their frighted ſouls to God,
When tempeſts rage and billows roar
At dreadful diſtance from the ſhore.

10 He bids the noiſy tempeſts ceaſe
He calms the raging crowd to peace,
When a tumult'ous nation raves,
Wild as the winds, and loud as waves.

11 Whole kingdoms ſhaken by the ſtorm
He ſettles in a peaceful form;
Mountains eſtabliſh'd by his hand
Firm on their old foundations ſtand.

12 Behold his enſigns ſweep the ſky,
New comets blaze and lightnings fly;
The heathen lands with ſwift ſurpriſe,
From the bright horrors turn their eyes.

13 At his command the morning ray
Smiles in the eaſt, and leads the day,
He guides the ſun's declining wheels
Beyond the tops of weſtern hills.

14 Seaſons and times obey his voice;
The ev'ning and the morn rejoice
To ſee the earth made ſoft with ſhow'rs,
Laden with fruit and dreſt in flow'rs.

15 'Tis from his wat'ry ſtores on high,
He gives the thirſty ground ſupply;
He walks upon the clouds, and thence
Doth his enriching drops diſpenſe.

16 The deſert grows a fruitful field,
Abundant fruit the vallies yield;
The vallies ſhout with cheerful voice,
And neighb'ring hills repeat their joys.

17 The paſtures ſmile in green array,
There lambs and larger cattle play;
The larger cattle and the lamb,
Each in his language ſpeaks thy name.

18 Thy works pronounce thy pow'r divine;
O'er ev'ry field thy glories ſhine;

Thro' ev'ry month thy gifts appear :
Great God, thy goodneſs crowns the year.

PSALM 66.

1 SING, all the nations to the Lord,
Sing with a joyful noiſe ;
With melody of ſound record
His honours and your joys.

2 Say to the pow'r that form'd the ſky,
" How terrible art thou !
" Sinners before thy preſence fly,
" Or at thy feet they bow."

3 Come ſee the wonders of our God,
How glorious are his ways !
In Moſes' hand he put the rod,
And clave the frighted ſeas.

4 He made the ebbing channel dry,
While Iſr'el paſs'd the flood ;
There did the church begin their joy,
And triumph in their God.

5 He rules by his reſiſtleſs might :
Will rebel-mortals dare
Provoke th' Eternal to the fight,
And tempt that dreadful war ?

6 Oh bleſs our God, and never ceaſe ;
Ye ſaints, fulfil his praiſe ;
He keeps our life, maintains our peace,
And guides our doubtful ways.

7 Lord, thou haſt prov'd our ſuff'ring ſouls,
To make our graces ſhine ;
So ſilver bears the burning coals,
The metal to refine.

8 Thro' wat'ry deeps and fiery ways
We march at thy command,

Led to poſſeſs the promis'd place
By thine unerring hand.

PART II.

9 Now ſhall my ſolemn vows be paid
To that Almighty pow'r,
That heard the long requeſts I made
In my diſtreſsful hour.

10 My lips and cheerful heart prepare
To make his mercies known:
Come ye that fear my God, and hear
The wonders he has done.

11 When on my head huge ſorrows fell,
I ſought the heav'nly aid;
He ſav'd my ſinking ſoul from hell,
And death's eternal ſhade.

12 If ſin lay cover'd in my heart
While pray'r employ'd my tongue;
The Lord had ſhewn me no regard,
Nor I his praiſes ſung.

13 But God (his name be ever bleſt)
Has ſet my ſpirit free;
Nor turn'd from him my poor requeſt,
Nor turn'd his heart from me.

PSALM 67.

1 TO bleſs thy choſen race
In mercy, Lord, incline;
And cauſe the brightneſs of thy face
On all thy ſaints to ſhine:

2 That ſo thy wond'rous way
May through the world be known;
Whilſt diſtant lands their tribute pay,
And thy ſalvation own.

3 Let diff'ring nations join,
To celebrate thy fame;
Let all the world, O Lord, combine
To praise thy glorious name.

4 O! let them shout and sing,
With joy and pious mirth;
For thou, the righteous Judge and King,
Shalt govern all the earth.

5 Let diff'ring nations join,
To celebrate thy fame,
Let all the world, O Lord, combine,
To praise thy glorious name.

6 Then shall the teeming ground
A large increase disclose;
And we with plenty shall be crown'd,
Which God, our God, bestows.

7 Then God upon our land
Shall constant blessings show'r;
And all the world in awe shall stand
Of his resistless pow'r.

PSALM 68.

1 LET God, the God of battle, rise,
And scatter his presumpt'ous foes;
Let shameful route their host surprise,
Who spitefully his pow'r oppose.

2 As smoke in tempest's rage is lost,
Or wax into the furnace cast;
So let their sacrilegious host
Before his wrathful presence waste.

3 But let the servants of his will,
His favours gentle beams enjoy,
Their upright hearts let gladness fill,
And cheerful songs their tongues employ.

4 To him your voice in anthems raiſe;
JEHOVAH's awful name he bears:
In him rejoice, extol his praiſe
Who rides upon high-rolling ſpheres.

5 Him, from his empire of the ſkies,
To this low world compaſſion draws,
The orphan's claim to patronize,
And judge the injur'd widow's cauſe.

6 'Tis God who from a foreign ſoil
Reſtores poor exiles to their home:
Makes captives free; and fruitleſs toil
Their proud oppreſſors righteous doom.

7 'Twas ſo of old, when thou didſt lead
In perſon, Lord, our armies forth:
Strange terrors through the deſert ſpread,
Convulſions ſhook th' aſtoniſh'd earth.

8 The breaking clouds did rain diſtil,
And heav'n's high arches ſhook with fear,
How then ſhould Sinai's humble hill
Of Iſr'el's God the preſence bear?

9 Thy hand, at famiſh'd earth's complaint,
Reliev'd her from celeſtial ſtores;
And when thy heritage was faint,
Aſſwag'd the drought with plenteous ſhow'rs.

10 Where ſavages had rang'd before,
At eaſe thou mad'ſt our tribes reſide;
And, in the deſert, for the poor,
Thy gen'rous bounty did provide.

PART II.

11 When God his gracious word ſent forth
To make his choſen glad,
Numbers from eaſt, ſouth, weſt, and north
The joyful tidings ſpread.

12 Great kings of armies fled apace,
And met a fatal foil;

While thoſe that ſtaid at home, with eaſe
And pleaſure ſhar'd the ſpoil.

13 Tho' ye among the pots have lain,
Like doves ſhall ye appear,
With ſilver wings and gold divine,
From droſs and mixture clear.

14 When God the potent kings expell'd
From Canaan at his will,
The whiteneſs of his robes excell'd
The ſnow of Salmon's hill.

15 The hill of God, his choſen ſeat,
On Zion's mount is found:
Not Baſhan's hill can boaſt ſuch ſtate,
Nor all the hills around.

16 Ye lofty hills, why leap ye ſo?
This is the hill of God:
Here he hath choſe to dwell, and lo!
Here is his fix'd abode.

PART III.

17 His chariots numberleſs; his pow'rs
Are heav'nly hoſts, that wait his will:
His preſence now fills Sion's tow'rs,
As once it honour'd Sinai's hill.

18 Aſcending high, in triumph thou
Captivity haſt captive led;
And on thy people didſt beſtow
The ſpoil of armies, once their dread.

19 Ev'n rebels ſhall partake thy grace,
And humble proſelytes repair,
To worſhip at thy dwelling place,
And all the world pay homage there.

PART IV.

20 We bleſs the Lord, the juſt, the good,
Who fills our hearts with heav'nly food;

Who pours his bleſſings from the ſkies,
And loads our days with rich ſupplies.

21 He ſends his ſun his circuit round,
To cheer the fruits, to warm the ground:
He bids the clouds with plenteous rain
Refreſh the thirſty earth again.

22 'Tis to his care we owe our breath,
And all our near eſcapes from death;
Safety and health to God belong;
He heals the weak, and guards the ſtrong.

23 He makes the ſaint and ſinner prove
The common bleſſings of his love;
But the wide diff'rence that remains,
Is endleſs joy, or endleſs pains.

24 The Lord that bruis'd the ſerpent's head,
On all the ſerpent's ſeed ſhall tread,
The ſtubborn ſinner's hope confound,
And ſmite them with a laſting wound.

25 But his right hand his ſaints ſhall raiſe
From the deep earth or deeper ſeas,
And bring them to his courts above;
There ſhall they taſte his ſpecial love.

PART V.

26 For benefits, each day beſtow'd,
Be daily his great name ador'd;
Who is our Saviour and our God,
Of life and death the ſov'reign Lor[illegible]

27 Who, mounted on the loftieſt ſp[illegible]
Of ancient heav'n, ſublimely ri[illegible]
From whence his dreadful voic[illegible]
Like that of warring winds and [illegible]

28 Aſcribe ye pow'r to God moſt high,
Of humble Iſr'el he takes care;
Whoſe ſtrength, from out the duſky ſky,
Darts ſhining terrors through the air.

29 How dreadful are the ſacred courts
Where God has fix'd his earthly throne!
His ſtrength his feeble ſaints ſupports,
To God give praiſe, and him alone.

PSALM 69.

1 SAVE me, O God, from waves that roll,
And preſs to overwhelm my ſoul;
With painful ſteps in mire I tread,
And deluges o'erflow my head.

2 With reſtleſs cries my ſpirits faint,
My voice is hoarſe with long complaint,
My ſight decays with tedious pain,
Whilſt for my God I wait in vain.

3 My hairs, tho' num'rous, are but few,
Compar'd with foes that me purſue
With groundleſs hate, grown now of might,
To execute their lawleſs ſpite.

4 For zeal to thy lov'd houſe and name
Conſumes me, like devouring flame;
Concern'd at their affronts to thee,
More than at ſlanders caſt on me.

5 But, Lord, to thee I will repair
For help, with humble timely pray'r;
Relieve me from thy mercy's ſtore:
Diſplay thy truth's preſerving pow'r.

6 Controul the deluge, ere it ſpread,
And roll its waves above my head;
Nor deep deſtruction's yawning pit,
To cloſe her jaws on me permit.

7 Reproach and grief have broke my heart;
I look'd for some to take my part,
To pity or relieve my pain;
But look'd, alas! for both in vain.

8 With hunger pin'd, for food I call;
Instead of food they give me gall:
And when with thirst my spirits sink,
They give me vinegar to drink.

9 Their table therefore to their health,
Shall prove a snare, a trap their wealth;
Perpetual darkness seize their eyes,
And sudden blasts their hopes surprise.

10 But me, howe'er distress'd and poor,
Thy strong salvation shall restore;
Thy pow'r with songs I'll then proclaim,
And celebrate with thanks thy name.

11 Our God shall this more highly prize
Than herds or flocks in sacrifice:
Which humble saints with joy shall see,
And hope for like redress with me.

12 For God regards the poor's complaint;
Sets pris'ners free from close restraint:
Let heav'n, earth, sea, their voices raise,
And all the world resound his praise.

13 For God will Sion's walls erect;
Fair Judah's cities he'll protect;
Till all her scatter'd sons repair
To undisturb'd possessions there.

14 This blessing they shall at their death
To their religious heirs bequeath;
And they to endless ages more,
Of such as his blest name adore.

PART II.

15 Father, I ſing thy wond'rous grace,
I bleſs my Saviour's name,
He bought ſalvation for the poor,
And bore the ſinners ſhame.

16 His deep diſtreſs has rais'd us high,
His duty and his zeal
Fulfill'd the law which mortals broke,
And finiſh'd all thy will.

17 His dying groans, his living ſongs
Shall better pleaſe my God,
Than harp or trumpet's ſolemn ſound,
Than goat's or bullock's blood.

18 This ſhall his humble follow'rs ſee,
And ſet their hearts at reſt;
They by his death draw near to thee,
And live for ever bleſt.

19 Let heav'n and all that dwell on high
To God their voices raiſe,
While lands and ſeas aſſiſt the ſky,
And join t' advance his praiſe.

20 Sion is thine, moſt holy God,
Thy Son ſhall bleſs her gates;
And glory purchas'd by his blood
For thine own Iſr'el waits.

PSALM 70.

1 IN haſte, O God, attend my call,
Nor hear my cries in vain;
Oh let thy ſpeed prevent my fall,
And ſtill my hope ſuſtain.

2 When foes inſidious wound my name,
And tempt my ſoul aſtray,

Then let them fall with laſting ſhame,
To their own plots a prey.

3 While all that love thy name rejoice,
And glory in thy word,
In thy ſalvation raiſe their voice,
And magnify the Lord.

4 O thou my help in time of need,
Behold my ſore diſmay;
In pity haſten to my aid,
Nor let thy grace delay.

PSALM 71.

1 MY God, my everlaſting hope,
I live upon thy truth;
Thine hands have held my childhood up,
And ſtrengthen'd all my youth.

2 My fleſh was faſhion'd by thy pow'r,
With all theſe limbs of mine;
And from my mother's painful hour
I've been entirely thine.

3 Still has my life new wonders ſeen
Repeated ev'ry year;
Behold my days that yet remain,
I truſt them to thy care.

4 Caſt me not off when ſtrength declines,
When hoary hairs ariſe;
And round me let thy glory ſhine,
Whene'er thy ſervant dies.

5 Then in the hiſt'ry of my age,
When men review my days,
They'll read thy love in ev'ry page,
In ev'ry line thy praiſe.

PART II.

6 My Saviour, my almighty friend,
When I begin thy praiſe,
Where will the growing numbers end,
The numbers of thy grace?

7 Thou art my everlaſting truſt,
Thy goodneſs I adore;
And ſince I knew thy graces firſt
I ſpeak thy glories more.

8 My feet ſhall travel all the length
Of the celeſtial road,
And march with courage in thy ſtrength
To ſee my Father God.

9 When I am fill'd with ſore diſtreſs
For ſome ſurpriſing ſin,
I'll plead thy perfect righteouſneſs,
And mention none but thine.

10 How will my lips rejoice to tell
The vict'ries of my King!
My ſoul, redeem'd from ſin and hell,
Shall thy ſalvation ſing.

11 My tongue ſhall all the day proclaim
My Saviour and my God,
His death has brought my foes to ſhame,
And ſav'd me by his blood.

12 Awake, awake, my tuneful pow'rs;
With this delightful ſong
I'll entertain the darkeſt hours,
Nor think the ſeaſon long.

PART III.

13 God of my childhood, and my youth,
The guide of all my days,

I have declar'd thy heav'nly truth,
And told thy wond'rous ways.

14 Wilt thou forſake my hoary hairs,
And leave my fainting heart?
Who ſhall ſuſtain my ſinking years
If God my ſtrength depart?

15 Let me thy pow'r and truth proclaim
Before the riſing age,
And leave a ſavour of thy name
When I ſhall quit the ſtage.

16 The land of ſilence and of death
Attends my next remove;
Oh may theſe poor remains of breath
Teach the wide world thy love.

17 Thy righteouſneſs is deep and high,
Unſearchable thy deeds;
Thy glory ſpreads beyond the ſky,
And all my praiſe exceeds.

18 Oft have I heard thy threat'nings roar,
And oft endur'd the grief;
But when thy hand has preſs'd me ſore,
Thy grace was my relief.

19 By long experience have I known
Thy ſov'reign pow'r to ſave;
At thy command I venture down
Securely to the grave.

20 When I lye buried deep in duſt,
My fleſh ſhall be thy care;
Theſe wither'd limbs with thee I truſt
To raiſe them ſtrong and fair.

PSALM 72.

1 LORD let thy juſt decrees the king
In all his ways direct;

And let his ſon, throughout his reign,
Thy righteous laws reſpect.

2 So ſhall he ſtill thy people judge
With pure and upright mind,
Whilſt all the helpleſs poor ſhall him
Their juſt protector find.

3 Then hills and mountains ſhall bring forth
The happy fruits of peace;
Which all the land ſhall own to be
The works of righteouſneſs.

4 Whilſt he the poor and needy race
Shall rule with gentle ſway,
And from their humble necks ſhall take
Oppreſſive yokes away.

5 In ev'ry heart thy awful fear
Shall then be rooted faſt,
As long as ſun and moon endure,
Or time itſelf ſhall laſt.

6 He ſhall deſcend like rain, that cheers
The meadow's ſecond birth;
Or like warm ſhow'rs, whoſe gentle drops
Refreſh the thirſty earth.

7 In his bleſs'd days the juſt and good
Shall be with favour crown'd;
The happy land ſhall ev'ry where
With endleſs peace abound.

8 His uncontroul'd dominion ſhall
From ſea to ſea extend;
Begin at proud Euphrates' ſtreams,
At nature's limits end.

9 To him the ſavage nations round
Shall bow their ſervile heads:
His vanquiſh'd foes ſhall lick the duſt
Where he his conqueſt ſpreads.

10 The kings of Tarſhiſh, and the iſles,
Shall coſtly preſents bring;
From ſpicy Sheba gifts ſhall come,
And wealthy Saba's king.

11 To him ſhall ev'ry king on earth
His humble homage pay;
And diff'ring nations gladly join
To own his righteous ſway.

12 For he ſhall ſet the needy free,
When they for ſuccour cry;
Shall ſave the helpleſs, and the poor,
And all their wants ſupply.

PART II.

13 His providence for needy ſouls
Shall due ſupplies prepare;
And over their defenceleſs lives
Shall watch with tender care.

14 He ſhall preſerve and keep their ſouls
From fraud and rapine free;
And in his ſight their guiltleſs blood
Of mighty price ſhall be.

15 Therefore ſhall God his life and reign
To many years extend;
Whilſt eaſtern princes tribute pay,
And golden preſents ſend.

16 For him ſhall conſtant pray'rs be made
Thro' all his proſp'rous days:
His juſt dominion ſhall afford
A laſting theme of praiſe.

17 Of uſeful grain, thro' all the land,
Great plenty ſhall appear;
A handful ſown on mountain-tops
A mighty crop ſhall bear.

18 Its fruit like cedars shook by winds,
A ratt'ling noise shall yield:
The city too shall thrive, and vie,
For plenty, with the field.

19 The mem'ry of his glorious name
Thro' endless years shall run;
His spotless fame shall shine as bright
And lasting as the sun.

20 In him the nations of the world
Shall be completely bless'd,
And his unbounded happiness
By ev'ry tongue confess'd.

21 Then bless'd be God, the mighty Lord,
The God whom Isr'el fears;
Who only wond'rous in his works
Beyond compare appears.

22 Let earth be with his glory fill'd;
For ever bless his name;
Whilst to his praise the list'ning world
Their glad assent proclaim.

PSALM 73.

1 AT length by certain proofs, 'tis plain
That God will to his saints be kind:
That all whose hearts are pure and clean
Shall his protecting favour find.

2 'Till this sustaining truth I knew,
My stagg'ring feet had almost fail'd:
I griev'd the sinner's wealth to view,
And envy'd when the fools prevail'd.

3 They to the grave in peace descend,
And, whilst they live, are hale and strong;
No plague or troubles them offend,
Which oft to other men belong.

4 With pride, as with a chain they're held,
And rapine ſeems their robe of ſtate;
Their eyes ſtand out, with fatneſs ſwell'd;
They grow beyond their wiſhes great.

5 With hearts corrupt, and lofty talk,
Oppreſſive methods they defend;
Their tongue thro' all the earth will walk,
Their blaſphemies to heav'n aſcend.

6 And yet admiring crowds are found,
Who ſervile viſits duly make;
Becauſe with plenty they abound,
Of which their flatt'ring ſlaves partake.

7 Their fond opinions theſe purſue,
Till they with them profanely cry,
"How ſhould the Lord our actions view?
"Can he perceive, who dwells ſo high?

8 Behold the wicked! theſe are they
Who openly their ſins profeſs;
And yet their wealth's increas'd each day,
And all their actions meet ſucceſs.

9 "Then have I cleans'd my heart, (ſaid I,)
"And waſh'd my hands from guilt in vain;
"If all the day oppreſs'd I lie,
"And ev'ry morning ſuffer pain.

10 Thus did I once to ſpeak intend:
But if ſuch things I raſhly ſay,
Thy children, Lord, I muſt offend,
And baſely ſhould their cauſe betray.

PART II.

11 To fathom this my thoughts I bent;
But found the caſe too hard for me,
Till to the houſe of God I went;
Then I their end did plainly ſee.

12 How high foe'er advanc'd, they all
On flipp'ry places loofely ftand;
Thence into ruin headlong fall,
Caft down by thy avenging hand.

13 How dreadful and how quick their fate!
Defpis'd by thee, when they're deftroy'd;
As waking men with fcorn do treat
The fancies that their dreams employ'd.

14 Thus was my heart with grief oppreſs'd,
My reins were rack'd with reftleſs pains;
So ftupid was I like a beaft,
Who no reflecting thought retains.

15 Yet ftill thy preſence me fupply'd,
And thy right hand aſſiſtance gave:
Thou firſt ſhalt with thy counſel guide,
And then to glory me receive.

16 Whom then in heav'n but thee alone
Have I whoſe favour I require?
Throughout the ſpacious earth there's none
That I beſides thee can deſire.

17 My trembling fleſh, and aching heart,
May often fail to ſuccour me;
But God ſhall inward ſtrength impart,
And my eternal portion be.

18 For they that far from thee remove
Shall into ſudden ruin fall;
If after other gods they rove,
Thy veng'ance ſhall deſtroy them all.

19 But as for me, 'tis good and juſt
That I ſhould ſtill to God repair;
In him I always put my truſt,
And will his wond'rous works declare.

PART III.

20 Sure there's a righteous God,
Nor is religion vain;
Tho' men of vice may boaſt aloud,
And men of grace complain.

21 I ſaw the wicked riſe,
And felt my heart repine,
While haughty fools with ſcornful eyes,
In robes of honour ſhine.

22 The tumult of my thought
Held me in hard ſuſpenſe,
Till to thy houſe my feet were brought
To learn thy juſtice thence.

23 Thy word with light and pow'r,
Did my miſtake amend;
I view'd the ſinners' life before,
But here I learnt their end.

24 On what a ſlipp'ry ſteep
The thoughtleſs wretches go;
And Oh that dreadful fiery deep,
That waits their fall below!

25 Lord, at thy feet I bow,
My thoughts no more repine:
I call my God my portion now,
And all my pow'rs are thine.

PSALM 74.

1 WILL God for ever caſt us off?
His wrath for ever ſmoke
Againſt the people of his love,
His little choſen flock?

2 Think of the tribes ſo dearly
With their Redeemer's blood;

Nor let thy Sion be forgot,
Where once thy glory ſtood.

3 Lift up thy feet, and march in haſte,
Aloud our ruin calls;
See what a wide and fearful waſte
Is made within thy walls.

4 Where once thy churches pray'd and ſang
Thy foes profanely rage;
Amid thy gates their enſigns hang,
And there their hoſts engage.

5 How are the ſeats of worſhip broke!
They tear the buildings down,
And he that deals the heavieſt ſtroke
Procures the chief renown.

6 With flames they threaten to deſtroy
Thy children in their reſt;
Come let us burn at once, they cry,
The temple and the prieſt.

7 And ſtill to heighten our diſtreſs,
Thy preſence is withdrawn;
Thy wonted ſigns of pow'r and grace;
Thy pow'r and grace are gone.

8 No prophet ſpeaks to calm our grief,
But all in ſilence mourn;
Nor know the times of our relief,
The hour of thy return.

9 How long, eternal God, how long,
Shall men of pride blaſpheme?
Shall ſaints be made their endleſs ſong,
And bear immortal ſhame?

10 Canſt thou for ever ſit and hear
Thine holy name profan'd?
And ſtill thy jealouſy forbear,
And ſtill with-hold thine hand?

11 What ſtrange deliv'rance haſt thou ſhown
In ages long before!
And now no other God we own,
No other God adore.

12 Thou didſt divide the raging ſea
By thy reſiſtleſs might,
To make thy tribes a wond'rous way,
And then ſecure their flight.

13 Is not the world of nature thine,
The darkneſs and the day?
Didſt thou not bid the morning ſhine,
And mark the ſun his way?

14 Hath not thy pow'r form'd ev'ry coaſt,
And ſet the earth its bounds,
With ſummer's heat, and winter's froſt,
In their perpetual rounds?

15 And ſhall the ſons of earth and duſt
That ſacred pow'r blaſpheme?
Will not thy hand that form'd them firſt
Avenge thine injur'd name?

16 Think on the cov'nant thou haſt made,
And all thy words of love;
Nor let the birds of prey invade
And vex thy trembling dove.

17 Our foes will triumph in our blood,
And make our hope their jeſt:
Plead thine own cauſe, almighty God,
And give thy children reſt.

PSALM 75.

1 TO thee, moſt high and holy God,
To thee our thankful hearts we raiſe;
Thy works declare thy name abroad
Thy wond'rous works demand our praiſe.

2 To flav'ry doom'd, thy chofen fons
Behold their foes triumphant rife;
And fore oppreſs'd by earthly thrones,
They fought the fov'reign of the ſkies.

3 'Twas then, great God, with equal pow'r,
Aroſe thy veng'ance and thy grace,
To ſcourge their legions from the ſhore,
And ſave the remnant of thy race.

4 Thy hand that form'd the reſtleſs main,
And rear'd the mountain's awful head,
Bade raging ſeas their courſe reſtrain,
And defert wilds receive their dead.

5 Such wonders never come by chance
Nor can the winds ſuch bleſſings blow;
'Tis God the Judge doth one advance,
'Tis God that lays another low.

6 Let haughty tyrants ſink their pride,
Nor lift ſo high their ſcornful head;
But lay their impious thoughts aſide,
And own the empire God hath made.

PSALM 76.

1 IN Judah the Almighty's known;
Almighty there, by wonders ſhown;
His name in Jacob does excel:
His ſanctuary in Salem ſtands:
The majeſty that heav'n commands
In Sion condeſcends to dwell.

2 He brake the bow and arrows there,
The ſhield, the temper'd ſword, and ſpear;
There ſlain the mighty army lay:
Whence Sion's fame thro' earth is ſpread,
Of greater glory, greater dread,
Than hills where robbers lodge their prey.

3 Their valiant chiefs, who came for ſpoil,
Themſelves met there a ſhameful foil;
Securely down to ſleep they lay;
But wak'd no more: their ſtouteſt band
Ne'er lifted one reſiſting hand
'Gainſt his that did their legions ſlay.

4 When Jacob's God began to frown,
Both horſe and charioteers o'erthrown,
Together ſlept in endleſs night:
When thou, whom earth and heav'n revere,
Doſt once with wrathful look appear,
What mortal pow'r can ſtand thy ſight?

5 Pronounc'd from heav'n, earth heard its doom;
Grew huſh'd with fear, when thou didſt come,
The meek with juſtice to reſtore:
The wrath of man ſhall yield thee praiſe;
Its laſt attempts but ſerve to raiſe
The triumphs of almighty pow'r.

6 Vow to the Lord; ye nations, bring
Vow'd preſents to th' eternal King:
Thus to his name due rev'rence pay;
Who proudeſt potentates can quell,
To earthly kings more terrible,
Than to their trembling ſubjects they.

PSALM 77.

1 TO God I cry'd with mournful voice,
I fought his gracious ear,
In the ſad hour, when trouble roſe,
And fill'd my heart with fear.

2 Sad were my days, and dark my nights,
My ſoul refus'd relief;
I thought on God, the juſt and wiſe,
But thoughts increas'd my grief.

3 Still I complain'd and ſtill oppreſs'd,
My heart began to break;
My God, thy wrath forbade my reſt,
And kept my eyes awake.

4 My overwhelming ſorrows grew,
'Till I could ſpeak no more;
Then I within myſelf withdrew,
And call'd thy judgments o'er.

5 I call'd back years and ancient times
When I beheld thy face;
My ſpirit ſearch'd for ſecret crimes
That might with-hold thy grace.

6 I call'd thy mercies to my mind,
Which I enjoy'd before;
And will the Lord no more be kind;
His face appear no more?

7 Will he for ever caſt me off?
His promiſe ever fail?
Has he forgot his tender love?
Shall anger ſtill prevail?

8 But I forbid this hopeleſs thought,
This dark, deſpairing frame,
Rememb'ring what thy hand hath wrought;
Thy hand is ſtill the ſame.

9 I'll think again of all thy ways,
And talk thy wonders o'er,
Thy wonders of recov'ring grace,
When fleſh could hope no more.

10 Grace dwelt with juſtice on the throne;
And men that love thy word,
Have in thy ſanctuary known
The counſels of the Lord.

PART II.

11 " How awful is thy chaſt'ning rod!"
(May thy own children ſay)
" The great, the wiſe, the dreadful God!
" How holy is his way!"

12 I'll meditate his works of old,
Who reigns in heav'n a'bove;
I'll hear his ancient wonders told,
And learn to truſt his love.

13 He ſaw the houſe of Joſeph lie
With Egypt's yoke oppreſs'd;
Long he delay'd to hear their cry,
Nor gave his people reſt.

14 The ſons of pious Jacob ſeem'd
Abandon'd to their foes;
But his almighty arm redeem'd
The nation whom he choſe.

15 From ſlaviſh chains he ſet them free
They follow where he calls;
He bade them venture through the ſea,
And made the waves their walls.

16 The waters ſaw thee, mighty God,
The waters ſaw thee come;
Backward they fled, and frighted flood,
To give thine armies room.

17 Strange was thy journey thro' the ſea,
Thy footſteps, Lord, unknown;
Terrors attend the wond'rous way
That brings thy mercies down.

18 Thy voice with terror in the ſound
Thro' clouds and darkneſs broke;
All heav'n in lightning ſhone around
And earth with thunder ſhook.

19 Thine arrows thro' the skies were hurl'd,
How glorious is the Lord!
Surprise and tremb'ling seiz'd the world,
And all his saints ador'd.

20 He gave them water from the rock;
And safe by Moses' hand,
Thro' a dry desert led his flock
To Canaan's promis'd land.

PSALM 78.

1 HEAR, O my people, to my law
Your most devout attention lend;
Let the instructions of my mouth,
Deep in your faithful hearts descend,
My tongue shall parables unfold,
And bring to light dark things of old,

2 Which our fore-fathers' pious care,
From ancient times has handed down;
Nor will we hide them from our sons,
But to our offspring make them known;
That they the praises may be taught
Of God, who hath such wonders wrought.

3 For Jacob he this law ordain'd,
This solemn league for Isr'el made,
With charge to be from age to age,
From race to race with care convey'd;
To be transmitted to their heirs,
Which they again might give to theirs.

4 That they might God's commands obey,
And in his strength their safety place;
And not like their fore-fathers prove
A stubborn and rebellious race,
Who still the paths of error trod,
Nor put their stedfast hope in God.

5 Such were revolting *Ephraim*'s ſons,
Who from the field ignobly fled;
Tho' ſkilful archers arm'd with bows,
And to a conſtant warfare bred;
Tho' God to them his works diſplay'd,
Yet they his orders diſobey'd.

6 The wonders which their fathers ſaw,
They in their minds did not retain;
Prodigious things in Egypt done,
And miracles in Zoan's plain:
For them he did the ſea divide,
And pil'd in heaps the preſſing tide.

7 A wond'rous pillar led them on,
Compos'd of ſhade and radiant light;
A ſhelt'ring cloud it prov'd by day,
And was a leading fire by night.
Thus went they thro' a deſert land,
Conducted by his pow'rful hand.

8 When drought oppreſs'd them, where no ſtreams
The parched wilderneſs ſupply'd,
He cleft the rock, whoſe flinty breaſt
Diſſolv'd into a cooling tide,
Which down in plenteous rivers fell,
And prov'd a conſtant miracle.

9 Yet there they ſinn'd againſt him more,
Provoking ſtill the Lord moſt high,
In that ſame deſert, where he did
Their fainting ſouls with ſtrength ſupply;
His pow'r ſupreme, they did diſtruſt,
And long'd for meat to feed their luſt.

10 Then utter'd their blaſphemous doubts,
" Can God, (ſay they,) for us prepare
" A table in the wilderneſs,
" And ſet it out with various fare?

" 'Tis true, he did the rock divide,
" But can he corn and flesh provide?"

11 The Lord with indignation heard,
And from the heav'ns avenging flame
On Jacob fell; consuming wrath
On most ungrateful Isr'el came:
For they would not in God confide,
Who had so oft their wants supply'd.

12 Tho' God had from the fruitful clouds,
Around their camp his manna spread,
And had with angels sacred food,
Ungrateful man in plenty fed;
Which from his own celestial stores,
Was rained down in frequent show'rs.

13 From heav'n he made an east wind blow,
And likewise did the south command
To rain down flesh, like dust, and fowls
Like the sea shore's unnumber'd sands,
Around their tents an easy prey,
The flutt'ring, feather'd booty lay.

14 Thus gave he them their hearts' desire,
And they luxurious eat the same;
But whilst the meat was in their mouths,
God's heavy wrath upon them came;
He slew the wealthiest of them all,
And Isr'el's chiefs were made to fall.

PART II.

15 Yet still they sinn'd nor would afford
His wond'rous miracles belief;
Therefore thro' fruitless travels, he
Consum'd their lives in wasting grief;
When some were slain, with early cry,
They turn'd and sought the Lord most high.

36 But this was feign'd submission all,
Their treach'rous hearts their tongues bely'd,
They still remain'd perverse, nor would
Firm in his covenant abide;
And yet his anger did not rise,
Nor would with death their sins chastise.

37 For he remember'd they were flesh,
And could not long on earth remain;
A murm'ring wind that's quickly past,
And never more returns again;
His mercy knew they were but frail,
And would not let his wrath prevail.

38 How oft did they provoke him there!
How oft did they his patience grieve!
In that same desert, where he did
Their fainting souls with food relieve,
They turned back, and faithless prov'd,
And Isr'el's God to anger mov'd.

39 Nor did they call to mind the day,
When God, with his almighty hand,
Deliver'd them from all their foes,
And show'd his signs in Egypt's land,
When he their tribes from bondage brought,
And wond'rous things in Zoan wrought.

40 Their rivers, that they might not drink,
Were turn'd to blood at his command;
Devouring flies in thickest swarms;
And frogs were sent to plague the land;
Locusts and worms o'erspread their soil,
And reap'd the harvest of their toil.

41 Their vines with batt'ring hail were broke,
With pinching frost the fig-tree dies;
Lightning and hail made flocks and herds,
To fall one gen'ral sacrifice.

His wrath their trouble to increaſe,
By evil angels broke their peace.

22 He clear'd a paſſage for his wrath,
Nor would his anger fierce controul;
But gave their life to peſtilence,
Nor ſpar'd from death the fainting ſoul.
Upon their heirs deſtruction came,
The firſt-born in the tents of Ham.

23 But his own tribe, like folded ſheep,
He brought in ſafety from diſtreſs,
And like a flock, conducted them
Thro' a long barren wilderneſs;
Their foes were in the ocean drown'd,
But they no cauſe of terror found.

24 Nor ceas'd his care, 'till them he brought
In ſafety to the promis'd land:
And to his holy mount, the prize
Obtain'd by his victorious hand;
For them he did his arm extend,
And from the foe their hoſts defend.

25 To them, the outcaſt heathen's land,
He did in equal lots divide;
And in their foes abandon'd tents,
Made Iſr'el's tribes ſecure abide:
For them he quell'd the nations round,
And plac'd them on the promis'd ground.

PART III.

26 But ſtill they tempted, ſtill provok'd
The anger of the Lord moſt high;
Nor would, to practiſe his commands
Their moſt rebellious hearts apply:
But turn'd like a deceitful bow,
And in their father's ſteps would go.

27 For God to fury they provok'd,
With idol altars set on high,
And with their graven images,
Inflam'd to wrath his jealousy;
On Israel then his hatred fell,
And Shiloh where he lov'd to dwell.

28 To vile captivity, his ark,
His strength and glory to disdain,
His people to the sword he gave,
Nor would his awful wrath restrain:
Amongst their youth his anger spread,
Nor were their maids to marriage led.

29 In fight the sacrificer fell,
The priest himself a victim bled;
Nor were there any widows left,
Who should with tears lament the dead.
Then like a giant strong with wine,
The Lord awak'd in wrath divine.

30 He smote his foes, that from the field
Their vanquish'd, scatter'd remnants came,
With wounds imprinted on their backs,
The marks of everlasting shame:
The tents of Joseph he forsook,
Nor Ephraim for his dwelling took.

31 But Judah's favour'd tribe he chose,
And made his own peculiar care;
On Sion's mount his temple built,
And fix'd its strong foundations there.
From sheep-folds he did David bring,
And over Judah made him king.

32 From tending on the teeming ewes,
He brought his servant forth to feed
His people, and inheritance,
The tribes of Isr'el's chosen seed:

And he a faithful ſhepherd ſtill,
Fed and conducted them with ſkill.

PSALM 79.

1 THE heathen hoſts, O God!
Have thy poſſeſſion ſeiz'd;
Thy ſacred houſe defil'd,
Thy holy city raz'd.

2 The bodies of thy ſaints
Abroad unburied lay,
Their fleſh expos'd to beaſts,
Or rav'nous birds a prey.

3 Their blood, like water, was
Around Jerus'lem ſhed;
And none were left to pay,
The duties to the dead:

4 The foe our ſmall remains,
With loud reproaches wound;
And we are made the ſport
Of all the nations round.

5 How long wilt thou be wroth?
Lord, muſt we ever mourn?
And ſhall thy jealous rage,
Like fire for ever burn?

6 On lands that know not thee,
Thy heavy veng'ance ſhow'r;
Thoſe kingdoms let it cruſh,
That have not own'd thy pow'r.

7 Their hungry jaws have prey'd
On Jacob's choſen race,
And to a deſert turn'd,
Their fruitful dwelling place.

8 O think not on our ſins,
But ſpeedily prevent

The ruin of thy ſaints
Almoſt with ſorrow ſpent.

9 Thy help, O God impart,
And free our ſouls from blame,
So ſhall thy wond'rous love
Exalt thy glorious name.

10 Let infidels that ſay,
"Where is the God they boaſt?"
In vengeance, for thy ſaints,
Perceive thee to their coſt.

11 LORD, hear the priſ'ner's moans!
Thy ſaving pow'r extend;
Preſerve them doom'd to die,
From their untimely end!

12 Thoſe who blaſpheme thy name,
Do thou, O God, deſtroy;
Againſt the nations round,
Reſiſtleſs pow'r employ.

13 As they have us oppreſs'd;
So ſhall they be repaid,
With ſorrows ſev'n times more
Than what on us they laid.

14 Thus we, thy humble flock,
Shall ever praiſe thy name;
And our unwearied thanks,
From age to age proclaim.

PSALM 80.

1 O Iſr'el's ſhepherd, Joſeph's guide,
Our pray'rs to thee vouchſafe to hear;
Thou that doſt on the cherubs ride,
Again in ſolemn ſtate appear.

2 Behold! how Benjamin expects,
With Ephraim and Manaſſeh join'd,

In our deliv'rance, the effects
Of thy reſiſtleſs ſtrength to find.

3 Do thou convert us, Lord, do thou
The luſtre of thy face diſplay;
And all the ills we ſuffer now,
Like ſcatter'd clouds, ſhall paſs away.

4 O thou, whom heav'nly hoſts obey,
How long ſhall thy fierce anger burn?
How long thy ſuff'ring people pray,
And to their pray'rs have no return?

5 When hungry, we are forc'd to drench
Our ſcanty food in floods of woe;
When dry, our raging thirſt we quench
With ſtreams of tears that largely flow.

6 For us the heathen nations round,
As for a common prey, conteſt:
Our foes with ſpiteful joy abound,
And at our loſt condition jeſt.

7 Do thou convert us, Lord, do thou
The luſtre of thy face diſplay;
And all the ills we ſuffer now,
Like ſcatter'd clouds ſhall paſs away.

PART II.

8 Thou brought'ſt a vine from Egypt's land;
And, caſting out the heathen race,
Didſt plant it with thy own right hand,
And firmly fix'd it in their place.

9 Before it thou prepar'dſt the way,
And mad'ſt it take a laſting root;
Which, bleſt with thy indulgent ray,
O'er all the land did widely ſhoot.

10 The hills were cover'd with its ſhade,
Its goodly boughs did cedars ſeem;

Its branches to the sea were spread,
And reach'd to proud Euphrates' stream.

11 Why then hast thou its hedge o'er thrown,
Which thou hadst made so firm and strong?
Whilst all its grapes, defenceless grown,
Are pluck'd by those that pass along.

12 See how the bristling forest boar
With dreadful fury lays it waste:
Hark how the savage monsters roar,
And to their helpless prey make haste.

PART III.

13 To thee, O God of hosts, we pray,
Thy wonted goodness, Lord, renew;
From heav'n thy throne this vine survey,
And her sad state with pity view.

14 Behold the vineyard made by thee,
Which thy right hand did guard so long:
And keep that branch from danger free,
Which for thyself thou mad'st so strong.

15 To wasting flames 'tis made a prey,
And all its spreading boughs cut down;
At thy rebuke they soon decay,
And perish at thy dreadful frown.

16 Crown thou Messiah with success,
By thy right hand secur'd from wrong:
The Son of man in mercy bless,
Whom for thyself thou mad'st so strong.

17 So shall we still continue free
From whatsoe'er deserves thy blame;
And if once more reviv'd by thee,
Will always praise thy holy name.

18 Do thou convert us, Lord, do thou
The lustre of thy face display;

And all the ills we ſuffer now,
Like ſcatter'd clouds ſhall paſs away.

PSALM 81.

1 TO GOD, our never failing ſtrength,
With glad applauſes, loudly ſing;
And jointly make a cheerful noiſe,
To Jacob's great and awful King.

2 Compoſe a lofty hymn of praiſe,
And touch your inſtruments of joy,
Let pſalteries and pleaſant harps,
With warbling lutes, your ſkill employ.

3 Let trumpets at the great new moon,
Their animating voices raiſe,
To celebrate the joyful time,
Th' appointed ſolemn day of praiſe.

4 For this a ſtatute was of old,
Which Jacob's God himſelf decreed,
To be with pious care obſerv'd,
For times to come, by Iſr'el's ſeed.

5 This he, for a memorial fix'd
In Joſeph, freed from Egypt's land;
Strange nations' barb'rous ſpeech we heard,
A ſpeech we could not underſtand.

6 "Your burden'd ſhoulders I reliev'd,"
Thus ſeem'd our gracious God to ſay;
"And by my pow'r your ſervile hands,
"Were freed from lab'ring in the clay."

7 Your anceſtors, with wrongs oppreſs'd,
For timely help did call on me;
With pity I their ſuff'rings ſaw,
And from their troubles ſet them free.

8 They ſought for me, and from the clouds
In awful thunder I reply'd;

At *Meribah*'s contentious ſtream,
Their faith and duty both were try'd.

PART II.

9 Whilſt I my ſolemn will declare,
Do thou my choſen people hear:
If thou, O Iſr'el! to my words
Wilt careful lend a liſt'ning ear.

10 Then ſhall no God beſides myſelf,
Within thy limits e'er be found,
Nor ſhalt thou worſhip any God
Ador'd by the nations round.

11 The Lord thy God, am I alone,
Who brought thee out of *Egypt*'s land;
'Tis I that all thy juſt deſires
Do ſtill ſupply with lib'ral hand.

12 But they, my choſen race, refus'd
To hearken to my gracious voice;
Nor would rebellious Iſr'el's ſons
Make me, with confidence, their choice.

13 So I provok'd, reſign'd them up,
To ev'ry wicked luſt a prey;
And in their own perverſe deſigns
Permitted them to go aſtray.

14 O that my people wiſely would,
My juſt and mild commandments heed;
That Iſr'el in my righteous ways
Would ſtill, with pious care, proceed.

15 Then ſhould my heavy judgments fall,
On all who would their pow'r oppoſe;
And my avenging hand be rais'd
To cut off all their daring foes.

16 Their enemies, and mine, ſhould all,
Before my footſtool lowly bend;

But as for them, their happy ſtate
Should ſtand ſecure, nor know an end.

17 All parts with plenty ſhould abound,
With faireſt wheat the fruitful field,
The barren clifts of craggy rocks,
For them ſhould richeſt honey yield.

PSALM 82.

1 AMONG th' aſſemblies of the great
A greater Ruler takes his ſeat;
The God of heav'n as Judge ſurveys
Thoſe gods on earth and all their ways.

2 Why will ye frame oppreſſive laws?
Or why ſupport th' unrighteous cauſe!
When will ye once defend the poor,
That foes may vex the ſaints no more?

3 They know not, Lord, nor will they know:
Dark are the ways in which they go;
Their name of earthly gods is vain,
For they ſhall fall and die like men.

4 Ariſe, O Lord, and let thy Son
Poſſeſs his univerſal throne,
And rule the nations with his rod;
He is our Judge, and he our God.

PSALM 83.

1 HOLD not thy peace, O Lord, our God!
Do thou no longer ſilent be;
Nor with conſenting quiet looks
Our dreadful ruin calmly ſee.

2 For, lo! the tumults of thy foes
O'er all the land begin to ſpread;
And thoſe who hate thy ſaints and thee,
Lift up with joy their threat'ning head.

3 Againſt thy zealous people Lord!
They all, with treachery, combine;
And to deſtroy thy choſen race
In ſecret lay, their cloſe deſign.

4 "Come let us cut them off, they ſay,
"Let us their nation quite deface;
"That no remembrance, may henceforth
"Remain of Iſr'el's hated race."

5 Againſt thee, and thy people's peace,
Thus they conſult with one conſent,
And different nations jointly leagu'd,
Their common ſpite and malice vent.

6 The Iſhm'elites that dwell in tents,
With warlike Edom's forces join'd,
And Moab's ſons, our ruin ſeek
With Hagar's num'rous race combin'd.

7 Proud Ammon's offſpring, Gabel too
With daring Amalek conſpire;
The lords of Paleſtine, and all
The haughty ſons of wealthy Tyre.

8 All thoſe for their ſecure ally,
The ſtrong Aſſyrian king have got;
Who, with a pow'rful army, means
To aid th' inceſtuous race of Lot.

PART II.

9 But let ſuch venge'nce come to them,
As once to wicked Midian came
To Jabin and proud Sifera,
At bloody Kiſhon's fatal ſtream:

10 When thy right hand their num'rous hoſt,
Near Endor, did with fear confound,
And left their mangled carcaſſes,
Manure, to feed the hungry ground.

11 Let all their mighty men the fate
Of hapleſs Zeb and Oreb ſhare:
As Zeba and Salmana, ſo
Let all their boaſting princes fare;

12 Who with the ſame deſign inſpir'd,
Thus with a vain aſſurance ſpake,
" In firm poſſeſſion, for ourſelves,
" Let us by force God's houſes take."

13 To ruin let them haſten on,
Like wheels which downward ſwiftly move;
Or like the chaff, before the wind,
Let all their ſcatter'd forces prove;

14 As flames conſume the wood, or heath
That on the parched mountain grows;
So let thy fierce devouring wrath,
With terror ſtrike thy haughty foes.

15 Lord, ſhroud their faces with diſgrace,
And make them own thy glorious name,
Or elſe confound thoſe harden'd hearts,
Which gentler means will not reclaim.

16 So ſhall the world, with one conſent
Confeſs that thou, whoſe name alone,
Jehovah is, o'er all the earth,
Haſt rais'd thy juſt and lofty throne.

PSALM 84.

1 HOW pleaſant, how divinely fair,
O Lord of hoſts, thy dwellings are!
With long deſire my ſpirit faints,
To meet th' aſſemblies of thy ſaints.

2 My fleſh would reſt in thine abode;
My panting heart cries out for God;
My God! my King! why ſhould I be
So far from all my joys and thee?

3 The ſparrow chooſes where to reſt,
And for her young provides her neſt;
But will my God to ſparrows grant
That pleaſure which his children want?

4 Bleſt are the ſaints who ſit on high,
Around thy throne above the ſky;
Thy brighteſt glories ſhine above,
And all their work is praiſe and love.

5 Bleſt are the ſouls who find a place
Within the temple of thy grace;
There they behold thy gentler rays,
And ſeek thy face and learn thy praiſe.

6 Bleſt are the men whoſe hearts are ſet
To find the way to Sion's gate;
God is their ſtrength; and thro' the road
They lean upon their helper, God.

7 Cheerful they walk with growing ſtrength,
Till all ſhall meet in heav'n at length;
Till all before thy face appear,
And join in nobler worſhip there.

PART II.

8 Great God attend while Sion ſings
The joy that from thy preſence ſprings;
To ſpend one day with thee on earth
Exceeds a thouſand days of mirth.

9 Might I enjoy the meaneſt place
Within thy houſe, O God of grace,
Not tents of eaſe nor thrones of pow'r
Should tempt my feet to leave thy door.

10 God is our ſun, he makes our day;
God is our ſhield, he guards our way
From all th' aſſaults of hell and ſin,
From foes without and foes within.

11 All needful grace will God bestow,
And crown that grace with glory too;
He gives us all things, and with-holds
No real good from upright souls.

12 O God, our King, whose sov'reign sway
The glorious hosts of heav'n obey,
The devils at thy presence flee,
Blest is the man that trusts in thee.

PSALM 85.

1 LORD, thou hast call'd thy grace to mind,
Thou hast revers'd our heavy doom:
So God forgave when Isr'el sinn'd,
And brought his wand'ring captives home.

2 Thou hast begun to set us free,
And made thy fiercest wrath abate;
Now let our hearts be turn'd to thee,
And thy salvation be compleat.

3 Revive our dying graces, Lord,
And let thy saints in thee rejoice;
Make known thy truth, fulfil thy word,
We wait for praise to tune our voice.

4 We wait to hear what God will say;
He'll speak, and give his people peace:
But let them run no more astray,
Let his returning wrath increase.

PART II.

5 Salvation is for ever nigh
The souls that fear and trust the Lord;
And grace descending from on high
Fresh hopes of glory shall afford.

6 Mercy and truth on earth are met,
Since Christ the Lord came down from heav'n;

By his obedience so compleat
Justice is pleas'd and peace is giv'n.

7 Now truth and honour shall abound,
Religion dwell on earth again,
And heav'nly influence bless the ground
In our Redeemer's gentle reign.

8 His righteousness is gone before,
To give us free access to God:
Our wand'ring feet shall stray no more,
But mark his steps and keep the road.

PSALM 86.

1 TO my complaint, O Lord, my God,
Thy gracious ear incline;
Hear me, distress'd, and destitute
Of all relief but thine.

2 Do thou, O God, preserve my soul,
That does thy name adore:
Thy servant keep, and him, whose trust
Relies on thee, restore.

3 To me who daily thee invoke,
Thy mercy, Lord, extend;
Refresh thy servant's soul, whose hopes
On thee alone depend.

4 Thou, Lord, art good; not only good,
But prompt to pardon too:
Of plent'ous mercy to all those
Who for thy mercy sue.

5 To my repeated humble pray'r,
O Lord, attentive be;
When troubled, I on thee will call,
For thou wilt answer me.

6 Among the gods there's none like thee,
O Lord, alone divine!

To thee as much inferior they,
As are their works to thine.

7 Therefore their great Creator thee,
The nations shall adore;
Their long misguided pray'rs and praise
To thy bless'd name restore.

8 All shall confess thee great, and great
The wonders thou hast done;
Confess thee God, thee God supreme,
Confess thee God alone.

PART II.

9 Teach me, O Lord, thy sacred way,
That from thy truth I may not stray:
To me thy grace impart,
Unite my wand'ring heart
To fear continually thy name;
Thy praise, my God, I will proclaim
And with a soul sincere
Thee constantly revere.

10 Thy boundless mercy who can tell,
For thou hast sav'd my soul from hell,
And when I call'd on thee,
Thy goodness set me free:
The sons of pride against me rise,
Not setting thee before their eyes;
And with a wicked strife,
Seek to destroy my life.

11 But thou didst thy assistance bring,
Of truth thou everlasting spring;
Thy patience and thy love,
Lord, thou shalt ne'er remove:
Turn thee, O God, some signal show,
And let all those who hate me, know,
That thou wilt pow'r extend,
Thy servants to defend.

PSALM 87.

1 GOD in his earthly temple lays
Foundation for his heav'nly praiſe;
He likes the tents of Jacob well,
But ſtill in Sion loves to dwell.

2 His mercy viſits ev'ry houſe,
That pay their night and morning vows;
But makes a more delightful ſtay,
Where churches meet to praiſe and pray.

3 What glories were deſcrib'd of old!
What wonders are in Sion told!
Thou city of our God below,
Thy fame ſhall Tyre and Egypt know.

4 Egypt and Tyre, and Greek and Jew,
Shall there begin their lives a-new:
Angels and men ſhall join to ſing
The hill where living waters ſpring.

5 When God makes up his laſt account
Of natives in his holy mount,
'Twill be an honour to appear
As one new-born and nouriſh'd there.

PSALM 88.

1 TO thee, my God and Saviour, I
By day and night addreſs my cry:
Vouchſafe my mournful voice to hear,
To my diſtreſs incline thine ear.

2 For ſeas of trouble me invade;
My ſoul draws nigh to death's cold ſhade,
Like one whoſe ſtrength and hopes are fled,
They number me among the dead.

3 Like thoſe who, ſhrouded in the grave,
From thee no more remembrance have:
Caſt off from thy ſuſtaining care,
Down to the confines of deſpair.

4 Thy wrath has hard upon me lain,
Afflicting me with reſtleſs pain:
Me all thy mountain waves have preſs'd,
Too weak, alas! to bear the leaſt.

5 Remov'd from friends, I ſigh alone,
In a loath'd dung'on laid, where none
A viſit will vouchſafe to me,
Confin'd, paſt hopes of liberty.

6 My eyes from weeping never ceaſe;
They waſte, but ſtill my griefs increaſe:
Yet daily, Lord, to thee I've pray'd,
With outſtretch'd hands invok'd thy aid.

7 Wilt thou by miracle revive
The dead, whom thou forſook'ſt alive?
From death reſtore, thy praiſe to ſing,
Whom thou from priſon would'ſt not bring?

8 Shall the mute grave thy love confeſs?
A mould'ring tomb thy faithfulneſs?
Thy truth and pow'r renown obtain,
Where darkneſs and oblivion reign?

9 To thee, O Lord, I cry, forlorn,
My pray'r prevents the early morn,
Why haſt thou, Lord, my ſoul forſook,
Nor once vouchſaf'd a gracious look.

10 Prevailing ſorrows bear me down,
Which from my youth with me have grown;
Thy terrors paſt diſtract my mind,
And fears of blacker days behind,

11 Thy wrath hath burſt upon my head,
Thy terrors fill my ſoul with dread:
Inviron'd as with waves combin'd,
And for a gen'ral deluge join'd.

12 My lovers, friends, familiars, all
Remov'd from ſight, and out of call;
To dark oblivion all retir'd,
Dead, or at leaſt to me expir'd.

PSALM 89.

1 THY mercies, Lord, ſhall be my ſong,
My ſong on them ſhall ever dwell;
To ages yet unborn my tongue
Thy never-failing truth ſhall tell.

2 I have affirm'd and ſtill maintain,
Thy mercy ſhall for ever laſt;
Thy truth, that does the heav'ns ſuſtain,
Like them ſhall ſtand for ever faſt.

3 Thus ſpak'ſt thou by thy prophet's voice:
"With David I a league have made;
"To him, my ſervant, and my choice,
"By ſolemn oath this grant convey'd:

4 "While earth, and ſeas, and ſkies endure,
"Thy ſeed ſhall in my ſight remain;
"To them thy throne I will enſure,
"They ſhall to endleſs ages reign."

5 For ſuch ſtupendous truth and love
Both heav'n and earth juſt praiſes owe;
By choirs of angels ſung above,
And by aſſembled ſaints below.

6 What ſeraph of celeſtial birth
To vie with Iſr'el's God ſhall dare?
Or who among the gods of earth
With our almighty Lord compare?

7 With rev'rence and religious dread,
His ſaints ſhould to his temple preſs;
His fear thro' all their hearts ſhould ſpread,
Who his almighty name confeſs.

8 Lord God of armies, who can boaſt
Of ſtrength or pow'r like thine renown'd?
Of ſuch a num'rous faithful hoſt
As that which does thy throne ſurround?

9 Thou doſt the lawleſs ſea controul,
And change the proſpect of the deep,
Thou mak'ſt the ſleeping billows roll,
Thou mak'ſt the rolling billows ſleep.

10 Thou break'ſt in pieces Rahab's pride,
And did'ſt oppreſſing pow'r diſarm;
Thy ſcatter'd foes have dearly try'd
The force of thy reſiſtleſs arm.

11 In thee the ſov'reign right remains
Of earth and heav'n; thee, Lord, alone,
The world, and all that it contains,
Their Maker and Preſerver own.

12 The poles on which the globe doth reſt,
Were form'd by thy creating voice;
Tabor and Hermon, eaſt and weſt,
In thy ſuſtaining pow'r rejoice.

13 Thy arm is mighty, ſtrong thy hand,
Yet, Lord, thou doſt with juſtice reign;
Poſſeſs'd of abſolute command,
Thou truth and mercy doſt maintain.

14 Happy, thrice happy, they who hear
Thy ſacred trumpet's joyful ſound:
Who may at feſtivals appear,
With thy moſt glorious preſence crown'd.

15 Thy saints shall always be o'erjoy'd,
Who on thy sacred name rely;
And, in thy righteousness employ'd,
Above their foes be rais'd on high.

16 For in thy strength they shall advance,
Whose conquests from thy favour spring;
The Lord of hosts is our defence,
And Isr'el's God our Isr'el's King.

PART II.

17 Thus spak'st thou by thy prophet's voice:
"A mighty champion I will send;
"From Judah's tribe have I made choice,
"Of one who shall the rest defend.

18 "My servant David I have found,
"With holy oil anointed him;
"Him shall the hand support that crown'd,
"And guard that gave the diadem.

19 "No prince from him shall tribute force,
"No son of strife shall him annoy;
"His spiteful foes I will disperse,
"And then before his face destroy.

20 "My truth and grace shall him sustain;
"His armies, in well-order'd ranks,
"Shall conquer, from the Tyrian main
"To Tygris' and Euphrates' banks.

21 "Me for his Father he shall take,
"His God and Rock of safety call;
"Him I my first-born son will make,
"And earthly kings his subjects all.

22 "To him my mercy I'll secure,
"My cov'nant make for ever fast;
"His seed for ever shall endure,
"His throne, till heav'n dissolve, shall last.

23 " But if his heirs my law forſake,
" And from my ſacred precepts ſtray;
" If they my righteous ſtatutes break,
" Nor ſtrictly my commands obey.

24 " Their ſins I'll viſit with a rod,
" And for their folly make them ſmart;
" Yet will not ceaſe to be their God,
" Nor from my truth, like them, depart.

25 " My cov'nant I will ne'er revoke,
" But in remembrance faſt retain;
" The thing that once my lips have ſpoke,
" Shall in eternal force remain.

26 " Once have I ſworn, but once for all,
" And made my holineſs the tie,
" That I my grant will ne'er recal,
" Nor to my ſervant David lie.

27 " Whoſe throne and race the conſtant ſun
" Shall like his courſe eſtabliſh'd ſee:
" Of this my oath, revolving moon,
" In heav'n my faithful witneſs be."

28 Such was thy gracious promiſe, Lord;
But thou haſt now our tribes forſook:
Thy own anointed haſt abhor'd,
And turn'd on him thy wrathful look.

29 Thou ſeemeſt to have render'd void
The cov'nant with thy ſervant made;
Thou haſt his dignity deſtroy'd,
And in the duſt his honour laid.

30 Of ſtrong holds thou haſt him bereft,
And brought his bulwarks to decay:
His frontier-coaſts defenceleſs left,
A public ſcorn, and common prey.

31 His ruin does glad triumphs yield
To foes advanc'd by thee to might;
Thou haſt his conqu'ring ſword unſteel'd,
His valour turn'd to ſhameful flight.

32 His glory is to darkneſs fled,
His throne is levell'd with the ground;
His youth to wretched bondage led,
With ſhame o'erwhelm'd, and ſorrow drown'd.

33 How long ſhall we thy abſence mourn?
Wilt thou for ever, Lord, retire?
Shall thy conſuming anger burn,
Till that and we at once expire?

34 Conſider, Lord, how ſhort a ſpace
Thou doſt for mortal life ordain;
No method to prolong the race,
But loading it with grief and pain.

35 What man is he that can controul
Death's ſtrict unalterable doom?
Or reſcue from the grave his ſoul,
The grave that muſt mankind entomb.

36 Lord, where's thy love, thy boundleſs grace,
The oath to which thy truth did ſeal,
Conſign'd to David and his race,
The grant which time ſhould ne'er repeal.

37 See how thy ſervants treated are
With infamy, reproach, and ſpite;
Which in my ſilent breaſt I bear,
From nations of licentious might.

38 How they, reproaching thy great name,
Have made thy ſervants hope their jeſt;
Yet thy juſt praiſes we'll proclaim,
And ſing amen, "the Lord be bleſt."

PSALM 90.

1 OUR God, our help in ages paſt,
Our hope for years to come,
Our ſhelter from the ſtormy blaſt,
And our eternal home.

2 Beneath the ſhadow of thy throne
Thy ſaints have dwelt ſecure;
Sufficient is thine arm alone,
And my defence is ſure.

3 Before the hills in order ſtood,
Or earth receiv'd her frame,
From everlaſting thou art God,
To endleſs years the ſame.

4 Thy word commands our fleſh to duſt,
"Return, ye ſons of men;"
All nations roſe from earth at firſt,
And turn to earth again.

5 A thouſand ages in thy ſight
Are like an ev'ning gone;
Short as the watch that ends the night
Before the riſing dawn.

6 The buſy tribes of fleſh and blood,
With all their lives and cares,
Are carried downwards by the flood,
And loſt in foll'wing years.

7 Time, like an ever-rolling ſtream,
Bears all its ſons away;
They fly forgotten, as a dream
Dies at the op'ning day.

8 Like flow'ry fields the nations ſtand
Pleas'd with the morning light;
The flow'rs beneath the mower's hand
Lie with'ring ere 'tis night.

9 Our God, our help in ages paſt,
Our hope for years to come,
Be thou our guard while troubles laſt,
And our eternal home.

PART II.

10 Lord, if thine eyes ſurvey our faults,
And juſtice grows ſevere,
Thy dreadful wrath exceeds our thoughts,
And burns beyond our fear.

11 Thine anger turns our frame to duſt;
By one offence to thee,
Adam, with all his ſons, have loſt
Their immortality.

12 Life like a vain amuſement flies,
A fable or a ſong;
By ſwift degrees our nature dies,
Nor can our joys be long.

13 'Tis but a few whoſe days amount
To threeſcore years and ten;
And all beyond that ſhort account,
Is ſorrow, toil, and pain.

14 Our vitals with laborious ſtrife
Bear up the crazy load,
And drag theſe poor remains of life
Along the tireſome road.

15 Almighty God, reveal thy love,
And not thy wrath alone:
Oh let our ſweet experience prove
The mercies of thy throne.

16 Our ſouls would learn the heav'nly art
T' improve the hours we have
That we may act the wiſer part,
And live beyond the grave.

PART III.

17 Return, O God of love, return;
Earth is a tireſome place:
How long ſhall we thy children mourn
Our abſence from thy face?

18 Let heav'n ſucceed our painful years,
Let ſin and ſorrow ceaſe,
And in proportion to our tears
So make our joys increaſe.

19 Thy wonders to thy ſervants ſhow,
Make thy own work compleat;
Then ſhall our ſouls thy glory know,
And own thy love was great.

20 Then ſhall we ſhine before thy throne
In all thy beauty, Lord:
And the poor ſervice we have done
Meet a divine reward.

PSALM 91.

1 HE that hath made his refuge God,
Shall find a moſt ſecure abode;
Shall walk all day beneath his ſhade,
And there at night ſhall reſt his head.

2 Then will I ſay, "My God, thy pow'r
"Shall be my fortreſs and my tow'r;
"I that am form'd of feeble duſt
"Make thine almighty arm my truſt."

3 Thrice happy man! thy Maker's care
Shall keep thee from the fowler's ſnare
From ſatan's wiles, who ſtill betrays
Unguarded ſouls a thouſand ways.

4 Juſt as a hen protects her brood,
From birds of prey that ſeek their blood,
The Lord his faithful ſaints ſhall guard,
And endleſs life be their reward.

5 If burning beams of noon conſpire
To dart a peſtilential fire;
God is their life, his wings are ſpread
To ſhield them with an healthful ſhade.

6 If vapours with malignant breath
Riſe thick, and ſcatter midnight death,
Iſr'el is ſafe: the poiſon'd air
Grows pure, if Iſr'el's God be there.

7 What tho' a thouſand at thy ſide,
Around thy path ten thouſand dy'd.
Thy God his choſen people ſaves
Amongſt the dead, amidſt the graves.

8 So when he ſent his Angel down
To make his wrath in Egypt known,
And ſlew their ſons, his careful eye
Paſt all the doors of Jacob by.

9 But if the fire, or plague, or ſword,
Receive commiſſion from the Lord,
To ſtrike his ſaints among the reſt,
Their very pains and deaths are bleſt.

10 The ſword, the peſtilence, or fire
Shall but fulfil their beſt deſire.
From ſins and ſorrows ſet them free,
And bring thy children, Lord, to thee.

PART II.

11 Ye ſons of men, a feeble race,
Expos'd to ev'ry ſnare,
Come make the Lord your dwelling-place,
And try, and truſt his care.

12 No ill ſhall enter where you dwell;
Or if the plague come nigh,
And ſweep the wicked down to hell,
'Twill raiſe the ſaints on high.

13 He'll give his angels charge to keep
Your feet in all their ways;
To watch your pillow while you ſleep,
And guard your happy days.

14 Their hands ſhall bear you leſt you fall
And daſh againſt the ſtones;
Are they not ſervants at his call,
And ſent t' attend his ſons?

15 Adders and lions ye ſhall tread;
The tempter's wiles defeat:
He that hath broke the ſerpent's head
Puts him beneath your feet.

16 "Becauſe on me they ſet their love,
"I'll ſave them," ſaith the Lord:
"I'll bear their joyful ſouls above,
"Deſtruction and the ſword.

17 "My grace ſhall anſwer when they call,
"In trouble I'll be nigh:
"My pow'r ſhall help them when they fall,
"And raiſe them when they die.

18 "Thoſe that on earth my name have known,
"I'll honour them in heav'n;
"There my ſalvation ſhall be ſhown,
"And endleſs life be giv'n."

PSALM 92.

1 SWEET is the work, my God, my King,
To praiſe thy name, give thanks and ſing,
To ſhew thy love by morning light,
And talk of all thy truth at night.

2 Sweet is the day of ſacred reſt,
No mortal care ſhall ſeize my breaſt,
Oh may my heart in tune be found,
Like David's harp of ſolemn ſound.

3 My heart ſhall triumph in my Lord,
And bleſs his works, and bleſs his word,
Thy works of grace how bright they ſhine!
How deep thy counſels! how divine!

4 Fools never raiſe their thoughts ſo high;
Like brutes they live, like brutes they die;
Like graſs they flouriſh, 'till thy breath
Blaſts them in everlaſting death.

5 But I ſhall ſhare a glorious part
When grace hath well refin'd my heart,
And freſh ſupplies of joy are ſhed
Like holy oil to cheer my head.

6 Sin (my worſt enemy before)
Shall vex my eyes and ears no more;
My inward foes ſhall all be ſlain,
Nor ſatan break my peace again.

7 Then ſhall I ſee, and hear, and know
All I deſir'd, or wiſh'd below;
And ev'ry pow'r find ſweet employ
In that eternal world of joy.

PART II.

8 Lord, 'tis a pleaſant thing to ſtand
In gardens planted by thy hand;
Let me within thy courts be ſeen,
Like a young cedar freſh and green.

9 There grow thy ſaints in faith and love,
Bleſt with thine influence from above;
Not Lebanon with all its trees
Yields ſuch a comely ſight as theſe.

10 The plants of grace shall ever live:
(Nature decays, but grace must thrive)
Time, that doth all things else impair,
Still makes them flourish strong and fair.

11 Laden with fruits of age they shew,
The Lord is holy, just and true;
None that attend his gates shall find
A God unfaithful or unkind.

PSALM 93.

1 WITH glory clad, with strength array'd,
The Lord, that o'er all nature reigns,
The world's foundations strongly laid,
And the vast fabrick still sustains.

2 How surely 'stablish'd is thy throne,
Which shall no change or period see!
For thou, O Lord, and thou alone,
Art God from all eternity.

3 The floods, O Lord, lift up their voice,
And toss the troubled waves on high;
But God above can still their noise,
And make the angry sea comply.

4 Thy promise, Lord, is ever sure;
And they that in thy house would dwell,
Tho' grace alone can them secure,
Must still in holiness excel.

PSALM 94.

1 O God! to whom revenge belongs,
Proclaim thy wrath aloud;
Let sov'reign pow'r redress our wrongs,
Let justice smite the proud.

2 They say, "the Lord nor sees, nor hears;"
When will the vain be wise?
Can he be deaf, who form'd their ears?
Or blind, who made their eyes?

3 He knows their imp'ous thoughts are vain,
And they shall feel his pow'r:
His wrath shall pierce their souls with pain
In some surprising hour.

4 But if thy saints deserve rebuke,
Thou hast a gentle rod;
Thy providence, thy sacred book,
Shall make them know their God.

5 Blest is the man thy hands chastise,
And to his duty draw;
Thy scourges make thy children wise
When they forget thy law.

6 But God will ne'er cast off his saints,
Nor his own promise break;
He pardons his inheritance
For their Redeemer's sake.

PART II.

7 Who will arise and plead my right
Against my num'rous foes?
While earth and hell their force unite,
And all my hopes oppose.

8 Had not the Lord, my Rock, my Help,
Sustain'd my fainting head,
My life had now in silence dwelt,
My soul amongst the dead.

9 Alas! my sliding feet! I cry'd,
Thy promise bore me up;
Thy grace stood constant by my side,
And rais'd my sinking hope.

10 While multitudes of mournful thoughts
Within my boſom roll,
Thy boundleſs love forgives my faults,
Thy comforts cheer my ſoul.

11 Pow'rs of iniquity may riſe,
And frame pernicious laws;
But God my refuge rules the ſkies,
He will defend my cauſe.

12 Let malice vent her rage aloud,
Let bold blaſphemers ſcoff;
The Lord our God ſhall judge the proud,
And cut the ſinners off.

PSALM 95.

1 O Come, loud anthems let us ſing,
Loud thanks to our Almighty King:
For we our voices high ſhould raiſe,
When our ſalvation's rock we praiſe.

2 Into his preſence let us haſte,
To thank him for his favours paſt;
To him addreſs, in joyful ſongs,
The praiſe that to his name belongs,

3 For God the Lord, enthron'd in ſtate,
Is with unrivall'd glory great;
A King ſuperior far to all
Whom gods the heathen falſely call.

4 The depths of earth are in his hand,
Her ſecret wealth at his command:
The ſtrength of hills that threat the ſkies
Subjected to his empire lies.

5 The rolling ocean's vaſt abyſs
By the ſame ſov'reign right is his;
'Tis mov'd by his almighty hand
That form'd and fix'd the ſolid land.

6 O let us to his courts repair,
And bow with adoration there;
With humble souls adore his grace,
And kneel before our Maker's face.

7 For he's our God, our Shepherd he
His flock and pasture-sheep are we.
If then you'll (like his flock) draw near,
To day if ye his voice will hear,

8 Let not your harden'd hearts renew
Your Father's crimes and judgments too;
Nor here provoke my wrath, as they
In desert plains of Meribah.

9 When thro' the wilderness they mov'd,
And me with fresh temptations prov'd:
They still, thro' unbelief, rebell'd,
While they my wond'rous works beheld.

10 They forty years my patience griev'd,
Tho' daily I their wants reliev'd:
Then—'Tis a faithless race, I said,
Whose heart from me has always stray'd.

11 They ne'er will tread my righteous path:
Therefore to them, in settled wrath,
Since they despis'd my rest, I sware,
That they should never enter there.

PSALM 96.

1 SING to the Lord, a new made song;
Let earth in one assembled throng,
Her common patron's praise resound,
Who us hath with salvation crown'd.

2 Sing to the Lord, and bless his name,
From day to day his praise proclaim;
To heathen lands his fame rehearse,
His wonders to the universe.

3 He's great, and greatly to be prais'd :
In majesty and glory rais'd,
Above all other deities,
He only rules who made the skies.

4 With majesty and honour crown'd,
Beauty and strength his throne surround :
But pag'antry and idols all
Are they whom gods the heathen call.

5 Let worship be to him restor'd,
By you who have false gods ador'd ;
Ascribe due honour to his name,
That honour he alone can claim.

6 Peace-off'rings at his altar lay,
Before his throne your homage pay ;
To worship at his sacred court,
Let all the trembling world resort.

7 Proclaim aloud, JEHOVAH reigns,
Whose pow'r the universe sustains ;
Let therefore heav'n new joys confess,
And heav'nly rapture earth express.

8 He banish'd justice shall restore,
Its loud applause let ocean roar ;
Its mute inhabitants rejoice,
And for this triumph find a voice.

9 For joy let fertile vallies sing,
The cheerful groves their tribute bring ;
Let all that live with songs awake,
Their sweetest melody to make :

10 Before the Lord, who comes to bless
And shew the world his righteousness :
From heav'n, to judge the earth he's come,
With justice to reward and doom.

PSALM 97.

1 HE reigns; the Lord, the Saviour reigns!
Praiſe him in evangelic ſtrains:
Let the whole earth in ſongs rejoice,
And diſtant iſlands join their voice.

2 Deep are his counſels and unknown;
But grace and truth ſupport his throne:
Tho' gloomy clouds his ways ſurround;
Juſtice is their eternal ground.

3 In robes of judgment, lo, he comes,
Shakes the wide earth and cleaves the tombs;
Before him burns devouring fire,
The mountains melt, the ſeas retire.

4 His enemies with ſore diſmay,
Fly from the ſight and ſhun the day;
Then lift your heads, ye ſaints, on high,
And ſing, for your redemption's nigh.

PART II.

5 The Lord is come; the heav'ns proclaim
His birth; the nations learn his name;
An unknown ſtar directs the road
Of eaſtern ſages to their God.

6 All ye bright armies of the ſkies,
Go, worſhip where the Saviour lies:
Angels and kings before him bow,
Thoſe gods on high, and gods below.

7 Let idols totter to the ground,
And their own worſhippers confound:
But Sion ſhall his glories ſing,
And earth confeſs her ſov'reign King.

PART III.

8 Th' Almighty reigns exalted high
O'er all the earth, o'er all the ſky;
Tho' clouds and darkneſs veil his feet,
His dwelling is the mercy-ſeat.

9 O ye that love his holy name,
Hate ev'ry work of ſin and ſhame;
He guards the ſouls of all his friends,
And from the ſnares of hell defends.

10 Immortal light, and joys unknown,
Are for the ſaints in darkneſs ſown;
Thoſe glorious ſeeds ſhall ſpring and riſe,
And the bright harveſt bleſs our eyes.

11 Rejoice ye righteous, and record
The ſacred honours of the Lord;
None but the ſoul that feels his grace
Can triumph in his holineſs.

PSALM 98.

1 TO our almighty Maker, God,
New honours be addreſs'd;
His great ſalvation ſhines abroad;
And makes the nations bleſt.

2 To Abram firſt he ſpoke the word,
And taught his num'rous race;
The Gentiles own him ſov'reign Lord,
And learn to truſt his grace.

3 Let the whole earth his love proclaim
With all her diff'rent tongues;
And ſpread the honour of his name
In melody and ſongs.

4 Joy to the world, the Lord is come,
Let earth receive her King;
Let ev'ry heart prepare him room,
And heav'n and nature ſing.

5 Joy to the earth, the Saviour reigns,
Let men their ſongs employ;
While fields and floods, rocks, hills and plains,
Repeat the ſounding joy.

6 No more let ſins and ſorrows grow,
Nor thorns infeſt the ground:
He comes to make his bleſſings flow,
Far as the curſe is found.

7 He rules the world with truth and grace,
And makes the nations prove
The glories of his righteouſneſs,
And wonders of his love.

PSALM 99.

1 JEHOVAH reigns, let all
The guilty nations quake;
On cherub's wings he ſits,
Let earth's foundations ſhake:
In Sion he is great,
Above all people high;
O praiſe his holy name,
Who dwells above the ſky,
In awful majeſty.

2 For truth and juſtice ſtill,
Of ſtrength and pow'r take place;
His righteous judgments are,
Diſpens'd to Jacob's race;
Therefore exalt the Lord,
Before his footſtool fall
In adoration low;
And with his pow'r, let all
His holineſs extol.

3 Moſes and Aaron thus,
Amongſt his prieſts ador'd:
Samuel his prophet too,
He heard, when they implor'd.
Before the camp, their guide
The cloudy pillar mov'd;
They kept his laws, and they
Obedient ſervants prov'd,
His ordinance they lov'd.

4 He heard, and oft forgave,
Nor would deſtroy their race,
But oft his wrath was known
When they abus'd his grace:
Then, in his ſacred courts,
Due praiſe to him afford,
For he who holy is,
Alone ſhould be ador'd:
Ye ſaints, praiſe ye the Lord.

PSALM 100.

1 BEFORE Jehovah's awful throne,
Ye nations, bow with ſacred joy;
Know that the Lord is God alone;
He can create, and he deſtroy.

2 His ſov'reign pow'r without our aid
Made us of clay, and form'd us men;
And when like wand'ring ſheep we ſtray'd,
He brought us to his fold again.

3 We are his people, we his care,
Our ſouls, and all our mortal frame:
What laſting honours ſhall we rear,
Almighty Maker, to thy name?

4 We'll croud thy gates with thankful ſongs,
High as the heav'n, our voices raiſe;
And earth with her ten thouſand tongues
Shall fill thy courts with ſounding praiſe.

5 Wide as the world is thy command,
Vaſt as eternity thy love;
Firm as a rock thy truth muſt ſtand,
When rolling years ſhall ceaſe to move.

PSALM 101.

1 MERCY and judgment are my ſong,
And ſince they both to thee belong,
My gracious God, my righteous King,
To thee my ſongs and vows I bring.

2 If I am rais'd to bear the ſword,
I'll take my counſel from thy word;
Thy juſtice and thy heav'nly grace
Shall be the pattern of my ways.

3 Let wiſdom all my actions guide,
And let my God with me reſide:
No wicked thing ſhall dwell with me,
Which may provoke thy jealouſy.

4 No ſons of ſlander, rage and ſtrife
Shall be companions of my life;
The haughty look, the heart of pride,
Within my doors ſhall ne'er abide.

5 I'll ſearch the land and raiſe the juſt
To poſts of honour, wealth and truſt;
The men that work thy holy will
Shall be my friends and fav'rites ſtill.

6 In vain ſhall ſinners hope to riſe
By flatt'ring or malicious lies;
Nor, while the innocent I guard,
Shall bold offenders e'er be ſpar'd.

7 The impious crew (that factious band)
Shall hide their heads, or quit the land;
And all that break the public reſt,
Where I have pow'r, ſhall be ſuppreſt.

PSALM 102.

1 HEAR me, O God, nor hide thy face,
But anſwer, leſt I die;
Haſt thou not built a throne of grace,
To hear when ſinners cry?

2 My days are waſted like the ſmoke
Diſſolving in the air;
My ſtrength is dry'd, my heart is broke,
And ſinking in deſpair.

3 My ſpirits flag like with'ring graſs
Burnt with exceſſive heat:
In ſecret groans my minutes paſs,
And I forget to eat.

4 As on ſome lonely building's top,
The ſparrow tells her moan,
Far from the tents of joy and hope
I ſit and grieve alone.

5 My ſoul is like a wilderneſs,
Where beaſts of midnight howl;
Where the ſad raven finds her place,
And where the ſcreaming owl.

6 Dark diſmal thoughts and boading fears
Dwell in my troubled breaſt;
While ſharp reproaches wound my ears,
Nor give my ſpirit reſt.

7 My cup is mingled with my woes,
And tears are my repaſt;
My daily bread like aſhes grows
Unpleaſant to my taſte.

8 Senſe can afford no real joy
To ſouls that feel thy frown;
Lord, 'twas thy hand advanc'd me high,
Thy hand hath caſt me down.

9 My looks like wither'd leaves appear;
And life's declining light
Grows faint as ev'ning shadows are,
That vanish into night.

10 But thou for ever art the same,
O my eternal God;
Ages to come shall know thy name,
And spread thy works abroad.

11 Thou wilt arise, and shew thy face,
Nor will my Lord delay,
Beyond th' appointed hour of grace,
That long expected day.

12 He hears his saints, he knows their cry,
And by mysterious ways,
Redeems the pris'ners doom'd to die,
And fills their tongues with praise.

PART II.

13 Let Sion and her sons rejoice;
Behold the promis'd hour:
Her God hath heard her mourning voice,
And comes t' exalt his pow'r.

14 Her dust and ruins that remain,
Are precious in our eyes;
Those ruins shall be built again,
And all that dust shall rise.

15 The Lord will raise Jerusalem,
And stand in glory there:
Nations shall bow before his name,
And kings attend with fear.

16 He sits a sov'reign on his throne,
With pity in his eyes;
He hears the dying pris'ners' groan,
And sees their sighs arise.

17 He frees the ſouls condemn'd to death,
And when his ſaints complain,
It ſhan't be ſaid, "that praying breath
"Was ever ſpent in vain."

18 This ſhall be known when we are dead,
And left on long record;
That ages yet unborn may read,
And truſt and praiſe the Lord.

PART III.

19 It is the Lord our Saviour's hand
Weakens our ſtrength amidſt the race;
Diſeaſe and death at his command
Arreſt us and cut ſhort our days.

20 Spare us, O Lord, aloud we pray,
Nor let our ſun go down at noon;
Thy years are one eternal day,
And muſt thy children die ſo ſoon?

21 Yet in the midſt of death and grief
This thought our ſorrow ſhall aſſuage;
"Our Father and our Saviour live;
"Chriſt is the ſame thro' ev'ry age."

22 'Twas he this earth's foundations laid;
Heav'n is the building of his hand;
The earth grows old, theſe heav'ns ſhall fade;
And all be chang'd at his command.

23 The ſtarry curtains of the ſky
Like garments ſhall be laid aſide:
But ſtill thy throne ſtands firm and high;
Thy church for ever muſt abide.

24 Before thy face thy church ſhall live,
And on thy throne thy children reign;
This dying world ſhall they ſurvive,
And the dead ſaints be rais'd again.

PSALM 103.

1 MY soul, inspir'd with sacred love,
God's holy name for ever blest;
Of all his favours mindful prove,
And still thy grateful thanks express.

2 'Tis he that all thy sins forgives,
And after sickness makes thee sound;
From danger he thy life retrieves,
By him with grace and mercy crown'd.

3 He with good things thy mouth supplies,
Thy vigour, eagle-like renews;
He, when the guiltless suff'rer cries,
His foe with just revenge pursues.

4 God made of old his righteous ways
To Moses and our fathers known;
His works, to his eternal praise,
Were to the sons of Jacob shown.

5 The Lord abounds with tender love,
And unexampled acts of grace;
His waken'd wrath does slowly move,
His willing mercy flows apace.

6 God will not always harshly chide,
But with his anger quickly part:
And loves his punishments to guide,
More by his love than our desert.

7 As high as heav'n its arch extends
Above this little spot of clay,
So much his boundless love transcends
The small respects that we can pay.

8 As far as 'tis from east to west,
So far has he our sins remov'd,
Who with a father's tender breast
Has such as fear him always lov'd.

9 For God, who all our frame surveys,
Considers that we are but clay;
How fresh soe'er we seem, our days,
Like grass or flow'rs must fade away.

10 Whilst they are nipp'd with sudden blasts,
Nor can we find their former place,
God's faithful mercy ever lasts,
To those that fear him, and their race.

11 This shall attend on such as still
Proceed in his appointed way;
And who not only know his will,
But to it just obedience pay.

12 The Lord, the universal King,
In heav'n has fix'd his lofty throne;
To him, ye angels, praises sing,
In whose great strength his pow'r is shown.

13 Ye that his just commands obey,
And hear and do his sacred will;
Ye hosts of his, this tribute pay,
Who still what he ordains fulfil.

14 Let ev'ry creature jointly bless
The mighty Lord: and thou, my heart,
With grateful joy thy thanks express,
And in this concert bear thy part.

PSALM 104.

1 BLESS God, my soul: thou Lord, alone
Possessest empire without bounds,
With honour thou art crown'd, thy throne
Eternal majesty surrounds.

2 With light thou dost thyself enrobe,
And glory for a garment take:
Heav'n's curtains stretch beyond the globe,
Thy canopy of state to make.

3 God builds on liquid air, and forms
His palace-chambers in the skies;
The clouds his chariots are, and storms
The swift-wing'd steeds with which he flies.

4 As bright as flame, as swift as wind,
His ministers heav'n's palace fill,
To have their sundry tasks assign'd;
All glad to serve their sov'reign's will.

5 Earth on her centre fix'd he set,
Her face with waters overspread;
Nor proudest mountains dar'd as yet
To lift above the waves their head.

6 But when thy awful face appear'd,
Th' insulting waves dispers'd; they fled,
When once thy thunder's voice they heard,
And by their haste confess'd their dread.

7 Thence up by secret tracks they creep;
And gushing from the mountain's side,
Thro' vallies travel to the deep,
Appointed to receive their tide.

8 There hast thou fix'd the ocean's bounds,
The threat'ning surges to repel;
That they no more o'erpass their mounds,
Nor to a second deluge swell.

PART II.

9 The crystal streams from mountains drawn,
Rush down the rocks and cragged hills;
And starting springs, from ev'ry lawn,
Enrich the vales with plenteous rills.

10 The fields tame beasts are thither led,
Weary with labour, faint with drought;
And asses wild, on mountains bred,
Have sense to find their currents out.

11 There shady trees from scorching beams
Yield shelter to the feather'd throng;
They drink, and to the bounteous streams
Return the tribute of their song.

12 His rains from heav'n parch'd hills recruit,
That soon transmit the liquid store;
Till earth is burthen'd with her fruit,
And nature's lap can hold no more.

13 Grass for our cattle to devour,
He makes the growth of ev'ry field;
Herbs for man's use of various pow'r,
That either food or physic yield.

14 With cluster'd grapes he crowns the vine,
To cheer man's heart oppress'd with cares;
Gives oil that makes his face to shine,
And corn that wasted strength repairs.

PART III.

15 The trees of God, without the care
Or art of man, with sap are fed;
The mountain-cedar looks as fair
As those in royal gardens bred.

16 Safe in the lofty cedar's arms
The wand'rers of the air may rest;
The hospitable fir from harms
Protects the stork, her yearly guest.

17 Wild goats the craggy rock ascend,
Its tow'ring heights their fortress make,
Its cells in labyrinths extend,
Where feebler creatures refuge take.

18 The moon's inconstant aspect shows
The varied progress of the year;
Th' instructed sun his duty knows,
His hours to rise and disappear.

19 Darkneſs he makes the earth to ſhroud,
When foreſt-beaſts ſecurely ſtray;
Young lions roar their wants aloud
To Providence that ſends them prey.

20 They range all night, on ſlaughter bent,
Till ſummon'd by the riſing morn,
To ſculk in dens, with one conſent,
The conſcious ravagers return.

21 Forth to the tillage of his ſoil
The huſbandman ſecurely goes,
Commencing with the ſun his toil,
With him returns to his repoſe.

22 How various, Lord, thy works are found,
For which thy wiſdom we adore!
The earth is with thy treaſure crown'd,
Till nature's hand can graſp no more.

PART IV.

23 But ſtill the vaſt unfathom'd main
Of wonders a new ſcene ſupplies,
Whoſe depth inhabitants contain,
Of ev'ry form, and ev'ry ſize.

24 Full-freighted ſhips from ev'ry port
There cut their unmoleſted way;
Leviathan, whom there to ſport
Thou mad'ſt his compaſs there to play.

25 Theſe various troops of ſea and land
In ſenſe of common want agree.
All wait on thy diſpenſing hand,
And have their daily alms from thee.

26 They gather what thy ſtores diſperſe,
Without their trouble to provide:
Thou op'ſt thy hand, the univerſe,
The craving world is all ſupply'd.

27 Thou for a moment hid'ſt thy face,
The num'rous ranks of creatures mourn;
Thou tak'ſt their breath, all nature's race
Forthwith to mother earth return.

28 Again thou ſend'ſt thy ſpirit forth,
T' inſpire the maſs with vital ſeed;
Nature's reſtor'd, and parent earth
Smiles on her new created breed.

29 Thus thro' ſucceſſive ages ſtands
Firm fix'd thy providential care;
Pleas'd with the works of thy own hands,
Thou doſt the waſtes of time repair.

30 One look of thine, one wrathful look,
Earth's panting breaſt with terror fills;
One touch from thee, with clouds of ſmoke
In darkneſs ſhrouds the proudeſt hills.

31 In praiſing God, while he prolongs
My breath, I will that breath employ:
And join devotion to my ſongs,
Sincere, as in him is my joy.

32 While ſinners from earth's face are hurl'd,
My ſoul, praiſe thou his holy name,
'Till with thy ſong, the liſt'ning world
Join concert, and his praiſe proclaim.

PSALM 105.

1 O Render thanks, and bleſs the Lord,
Invoke his ever ſacred name;
Acquaint the nations with his deeds,
His great and matchleſs deeds proclaim:
His wond'rous works in hymns rehearſe,
Make them the ſubject of your verſe.

2 Rejoice in his almighty name,
Which only ought to be ador'd;
And let their hearts o'erflow with joy,
Who ſeek with humble fear the Lord:
Seek ye the Lord, his ſtrength implore,
Seek ye his face for evermore.

3 The wonders which his hands have wrought,
Keep ever thankfully in mind;
With all the ſtatutes of his mouth,
And laws he hath to us aſſign'd:
His works are glorious to the view,
His judgments all are juſt and true.

4 Know ye, his ſervant Abram's ſeed,
And likewiſe Jacob's choſen race;
He's ſtill our God, and thro' the earth,
His righteous judgments will take place:
His word, for thouſand ages paſt,
Hath ſtood, and ſhall for ever laſt.

5 His cov'nant firſt to Abram ſign'd,
By oath to Iſaac made ſecure;
To Jacob, and his heirs, confirm'd,
A law for ever to endure:
A teſtament to Iſr'el made,
Is on a firm foundation laid.

6 That Canaan's land ſhall be their lot,
When yet but few of them there were;
But few in number, and thoſe few,
Forlorn and helpleſs ſtrangers there:
From realm to realm ſecure they mov'd,
Whilſt kings were for their ſakes reprov'd.

7 "Theſe mine anointed are (ſaid he)
"Let none my choſen ſervants wrong;
"Nor treat the pooreſt prophet ill,

"That doth to me, his God, belong:"
At last he made their corn to fail,
And thro' the land a dearth prevail.

8 But Joseph he had sent before,
Who for a slave was sold and bound;
His feet, secur'd within the stocks,
Did galling irons pierce and wound:
'Till God's appointed time and word,
Had try'd him, and did help afford.

9 The king then sent, and set him free,
And lord of all his houshold made;
His wealth he gave to him in charge,
Before him all his counsels laid;
That he might teach his statesmen skill,
And tell the princes of his will.

PART II.

10 To Egypt then, invited guests,
With speed half famish'd Isr'el came;
And Jacob, tho' a stranger, held
By royal grant the land of Ham:
There God his people multiply'd,
'Till they with their oppressors vi'd.

11 Their vast increase, th' Egyptians' hearts,
With jealousy and anger fir'd;
'Till they, his servants to destroy,
With secret treachery conspir'd:
Their hearts against his people turn'd,
Their breasts with inward envy burn'd.

12 His servant Moses then he sent,
He sent his chosen Aaron too;
Empow'r'd with signs and miracles,
To prove their sacred mission true:
These shew'd the wonders of his hand,
And spread their tokens thro' the land.

13 He call'd for darkneſs, and it came,
Yet would they not his voice obey;
He turn'd their waters into blood,
And did their fiſh in numbers ſlay:
A noiſome peſt of frogs was bred,
And ſent to croak at Pharaoh's bed.

14 He gave the ſign, and ſwarms of flies,
Came from above in cloudy hoſts;
While earth's enliven'd duſt below,
Bred hateful lice thro' all their coaſts:
Hail ſtones he did for rain command,
And flames of fire, to plague the land.

15 He ſmote their fig-trees and their vines,
Their lofty foreſt trees deſtroy'd;
Locuſts and caterpillars join'd
In dreadful ſwarms, the land annoy'd:
Their numbers cover'd all the ground,
And eat the fruit and herbage round.

16 He, in one night their firſt-born ſmote,
The chief of all their pride he ſlew;
But from their land, enrich'd with ſpoils,
In health and ſtrength his ſervants drew:
Egypt was glad when they remov'd,
Who had to them ſo fatal prov'd.

27 God ſpread a cloud to cover them,
A fire at night was their ſure guide;
He gave them quails at their deſire,
And them with heav'nly bread ſupply'd:
He ſmote the rock, and from the wound,
The guſhing waters flow'd around.

18 For he his promiſe kept in mind,
And brought his people forth with joy;
Gave them the fruit of others' toil,

And did their heathen foes deſtroy;
That they his ſtatutes might obey,
And to his laws due rev'rence pay.

PSALM 106.

1 O Render thanks to God above,
The fountain of eternal love;
Whoſe mercy firm thro' ages paſt
Has ſtood, and ſhall for ever laſt.

2 Who can his mighty deeds expreſs,
Not only vaſt, but numberleſs?
What mortal eloquence can raiſe
His tribute of immortal praiſe?

3 Happy are they, and only they,
Who from thy judgments never ſtray:
Who know what's right; nor only ſo,
But always practiſe what they know.

4 Extend to me that favour, Lord,
Thou to thy choſen doſt afford;
When thou return'ſt to ſet them free,
Let thy ſalvation viſit me.

5 O may I worthy prove to ſee
Thy ſaints in full proſperity;
That I the joyful choir may join,
And count thy people's triumph mine.

6 But, ah! can we expect ſuch grace,
Of parents vile the viler race;
Who their miſdeeds have acted o'er,
And with new crimes increas'd the ſcore.

7 Ungrateful, they no longer thought,
On all his works in Egypt wrought;
The Red Sea they no ſooner view'd,
But they their baſe diſtruſt renew'd.

8 Yet he, to vindicate his name,
Once more to their deliv'rance came,
To make his sov'reign pow'r be known,
That he is God, and he alone.

9 To right and left, at his command,
The parting deep disclos'd her sand;
Where firm and dry the passage lay,
As thro' some parch'd and desert way.

10 Thus rescu'd from their foes they were,
Who closely press'd upon their rear;
Whose rage pursu'd them to those waves
That prov'd the rash pursuers' graves.

11 The wat'ry mountain's sudden fall
O'erwhelm'd proud Phar'oh, host and all,
This proof did stupid Isr'el move
To own God's truth, and praise his love.

PART II.

12 To God, the great, the ever blest,
Let songs of honour be address'd;
His mercy firm for ever stands;
Give him the thanks his love demands.

13 Who knows the wonders of thy ways?
Who shall fulfil thy boundless praise?
Blest are the souls that fear thee still,
And pay their duty to thy will.

14 Remember what thy mercy did
For Jacob's race, thy chosen seed;
And with the same salvation bless
The meanest suppliant of thy grace.

15 Oh may I see thy tribes rejoice,
And aid their triumphs with my voice:
This is my glory, Lord, to be
Join'd to thy saints, and near to thee.

PART III.

16 God of eternal love,
How fickle are our ways!
And yet how oft did Isr'el prove
Thy constancy of grace!

17 They saw thy wonders wrought,
And then thy praise they sung;
But soon thy works of pow'r forgot,
And murmur'd with their tongue.

18 Now they believe his word,
While rocks with rivers flow;
Now with their lusts provoke the Lord,
And he reduc'd them low.

19 Yet when they mourn'd their faults,
He harken'd to their groans;
Brought his own cov'nant to his thoughts,
And call'd them still his sons.

20 Their names were in his book,
He sav'd them from their foes:
Oft he chastis'd, but ne'er forsook
The people that he chose.

21 Let Isr'el bless the Lord,
Who lov'd their ancient race;
And christians join the solemn word,
Amen to all the praise.

PSALM 107.

1 TO God your grateful voices raise,
Who doth your daily patron prove;
And let your never-ceasing praise,
Attend on his eternal love.

2 Let thoſe give thanks, whom he from bands
Of proud oppreſſing foes releas'd;
And brought them back from diſtant lands,
From north and ſouth, and weſt and eaſt.

3 Thro' lonely deſert ways they went,
Nor could a peopled city find;
Till quite with thirſt and hunger ſpent,
Their fainting ſoul within them pin'd.

4 Then ſoon to God's indulgent ear
Did they their mournful cry addreſs;
Who graciouſly vouchſaf'd to hear,
And freed them from their deep diſtreſs.

5 From crooked paths he led them forth,
And in the certain way did guide
To wealthy towns of great reſort,
Where all their wants were well ſupply'd.

6 O then that all the earth, with me,
Would God for this his goodneſs praiſe!
And for the mighty works which he
Thro'out the wond'ring world diſplays!

7 For he, from heav'n, the ſad eſtate
Of longing ſouls with pity views;
To hungry ſouls that pant for meat,
His goodneſs daily food renews.

PART II.

8 Some ſit, with darkneſs compaſs'd round,
In death's uncomfortable ſhade;
And with unwieldy fetters bound,
By preſſing cares more heavy made.

9 Becauſe God's counſel they defy'd,
And lightly priz'd his holy word,
With theſe afflictions they were try'd;
They fell, and none could help afford.

10 Then soon to God's indulgent ear
Did they their mournful cry addreſs;
Who graciouſly vouchſaf'd to hear,
And freed them from their deep diſtreſs.

11 From diſmal dung'ons, dark as night,
And ſhades as black as death's abode,
He brought them forth to cheerful light,
And welcome liberty beſtow'd.

12 O then that all the earth with me
Would God for this his goodneſs praiſe!
And for the mighty works which he
Thro'out the wond'ring world diſplays!

13 For he, with his almighty hand,
The gates of braſs in pieces broke;
Nor could the maſſy bars withſtand,
Or temper'd ſteel reſiſt his ſtroke.

PART III.

14 Remorſeleſs wretches, void of ſenſe,
With bold tranſgreſſions God defy:
And, for their multiply'd offence,
Oppreſs'd with ſore diſeaſes lie.

15 Their ſoul, a prey to pain and fear,
Abhors to taſte the choiceſt meats;
And they, by faint degrees, draw near
To death's inhoſpitable gates.

16 Then ſtraight to God's indulgent ear
Do they their mournful cry addreſs;
Who graciouſly vouchſafes to hear,
And frees them from their deep diſtreſs.

17 He all their ſad diſtempers heals,
His word both health and ſafety gives;
And when all human ſuccour fails,
From near deſtruction them retrieves.

18 O then that all the earth with me
Would God for this his goodneſs praiſe!
And for the mighty works which he
Thro'out the wond'ring world diſplays!

19 With off'rings let his altar flame,
Whilſt they their grateful thanks expreſs;
And with loud joy his holy name,
For all his acts of wonder, bleſs!

PART IV.

20 They that in ſhips, with courage bold,
O'er ſwelling waves their trade purſue,
Do God's amazing works behold,
And in the deep his wonders view.

21 No ſooner his command is paſt,
But forth a dreadful tempeſt flies,
Which ſweeps the ſea with rapid haſte,
And makes the ſtormy billows riſe.

22 Sometimes the ſhips, toſs'd up to heav'n,
On tops of mountain waves appear;
Then down the ſteep abyſs are driv'n,
Whilſt ev'ry ſoul diſſolves with fear.

23 They reel and ſtagger to and fro,
Like men with fumes of wine oppreſs'd;
Nor do the ſkilful ſeamen know,
Which way to ſteer, what courſe is beſt.

24 Then ſtraight to God's indulgent ear
They do their mournful cry addreſs;
Who graciouſly vouchſafes to hear,
And frees them from their deep diſtreſs.

25 He does the raging ſtorm appeaſe,
And makes the billows calm and ſtill;
With joy they ſee their fury ceaſe,
And their intended courſe fulfil.

26 O then that all the earth with me
Would God for this his goodneſs praiſe!
And for the mighty works which he
Thro'out the wond'ring world diſplays!

27 Let them where all the ſaints reſort,
Advance to heav'n his glorious name;
And in th' aſſembled elders' court,
With gratitude, his praiſe proclaim.

PART V.

28 A fruitful land, where ſtreams abound,
God's juſt revenge, if people ſin,
Will turn to dry and barren ground,
To puniſh thoſe that dwell therein.

29 The parch'd and deſert heath he makes
To flow with ſtreams and ſpringing wells,
Which for his lot the hungry takes
And in ſtrong cities ſafely dwells.

30 He ſows the field, the vineyard plants,
Which gratefully his toil repay;
Nor can, whilſt God his bleſſing grants,
His fruitful ſeed or ſtock decay.

31 But when his ſins heav'n's wrath provoke,
His health and ſubſtance fade away,
He feels th' oppreſſor's galling yoke,
And is of grief the wretched prey.

32 The prince that ſlights what God commands,
Expos'd to ſcorn, muſt quit his throne;
And over wild and deſert lands,
Where no path offers, ſtray alone.

33 Whilſt God, from all afflicting cares,
Sets up the humble man on high;
And makes in time his num'rous heirs
With his increaſing flock to vie.

34 Then ſinners ſhall have nought to ſay,
The juſt a decent joy ſhall ſhow:
The wiſe theſe ſtrange events ſhall weigh,
And thence God's goodneſs fully know.

PSALM 108.

1 O God, my heart is fully bent,
To magnify thy glorious name;
My tongue with chearful ſongs of praiſe
Shall ſtrive to celebrate thy fame.

2 Awake my lute, nor thou my harp,
Thy dulcet warbling notes delay;
Whilſt I with early hymns of joy
Prevent the dawning of the day.

3 To all the liſt'ning tribes, O Lord,
Thy works of wonder I will tell;
And to thoſe nations ſing thy praiſe,
Ev'n thoſe who round about us dwell.

4 Becauſe thy mercy's boundleſs height
The higheſt heav'n itſelf tranſcends,
And far beyond th' aſpiring clouds,
Thy faithful truth, O Lord, extends.

5 Be thou, O God, exalted high,
Above the glitt'ring ſtarry frame;
And let the world with one conſent
Confeſs thy great and glorious name.

6 That all thy choſen people, thee,
Their God and Saviour may declare:
Let thy right hand protect me ſtill,
And anſwer thou my humble pray'r.

7 Since God himſelf hath ſaid the word,
Whoſe faithful promiſe cannot fail;
With joy I Shechem will divide,
And meaſure Succoth's fruitful vale.

8 Gilead is mine, Manaſſeh too,
And Ephraim likewiſe owns my cauſe;
Their ſtrength my regal pow'r ſupports,
And Judah publiſhes my laws.

9 Moab I'll make my ſervile drudge;
On vanquiſh'd Edom I will tread;
And thro' the proud Philiſtine land
Will my triumphant banners ſpread.

10 By whoſe support and aid, ſhall I
The well defended city gain?
Who will my troops ſecurely lead
Thro' Edom's ſtrongly guarded plain?

11 Lord, wilt not thou aſſiſt our arms,
Which thou ſo lately didſt forſake?
And wilt not thou of theſe our hoſts
Once more the ſole direction take?

12 O to thy ſervants in diſtreſs,
Thy help and ſpeedy ſuccour ſend!
For vain it is, on human aid,
For ſafety ever to depend.

13 Then valiant acts ſhall we perform,
If thou wilt thy great pow'r diſcloſe;
For God it is, and God alone,
That treads down all our haughty foes.

PSALM 109.

1 O God, whoſe former mercies make
My conſtant praiſe thy due,
Hold not thy peace, but my ſad ſtate
With wonted favours view.

2 For ſinful men, with lying lips,
Deceitful ſpeeches frame,
And with their ſtudy'd ſlanders ſeek
To wound my ſpotleſs fame.

3 Their reſtleſs hatred prompts them ſtill
Malicious lies to ſpread:
And all againſt my life combine,
By cauſeleſs fury led.

4 Thoſe whom with tend'reſt love I us'd,
My chief oppoſers are;
Whilſt I, of other friends bereft,
Reſort to thee by pray'r.

5 Since miſchief for the good I did
Their ſtrange reward does prove;
And hatred's the return they make
For undiſſembled love:

6 Their guilty leader ſhall be made
To ſome ill man a ſlave;
And when he's try'd his mortal foe
For his accuſer have.

7 His guilt when ſentence is pronounc'd,
Shall meet a dreadful fate;
Whilſt his rejected pray'r but ſerves
His crimes to aggravate.

8 He, ſtung with deep remorſe, an end
Of his own life ſhall make;
Another, by divine decree,
Shall his high office take.

9 His ſeed ſhall orphans be, his wife
A widow plung'd in grief;
His vagrant children beg their bread,
Where none can give relief.

10 His ill-got riches ſhall be made,
To uſurers a prey;
The fruit of all his toil ſhall be
By ſtrangers borne away.

11 None ſhall be found that to his wants
Their mercy will extend,
Or to his helpleſs orphan-ſeed
The leaſt aſſiſtance lend.

12 A ſwift deſtruction ſoon ſhall ſeize
On his unhappy race;
And the next age his hated name,
Shall utterly deface.

PART II.

13 God of my mercy and my praiſe,
Thy glory is my ſong;
Tho' ſinners ſpeak againſt thy grace
With a blaſpheming tongue.

14 When in the form of mortal man
Thy Son on earth was found;
With cruel ſlanders falſe and vain
They compaſs'd him around.

15 Their mis'ries his compaſſion move,
Their peace he ſtill purſu'd;
They render hatred for his love,
And evil for his good.

16 Their malice rag'd without a cauſe,
Yet with his dying breath
He pray'd for murd'rers on his croſs,
And bleſs'd his foes in death.

17 Lord ſhall thy bright example ſhine
In vain before my eyes;
Give me a ſoul a-kin to thine,
To love mine enemies.

18 The Lord ſhall on my ſide engage,
And in my Saviour's name
I ſhall defeat their pride and rage,
Who ſlander and condemn.

PSALM 110.

1 THE Lord th' eternal Father ſpake
To Chriſt my Lord; "aſcend and ſit
"At my right hand, till I ſhall make
"Thy foes ſubmiſſive at thy feet.

2 "From Sion ſhall thy word proceed,
"Thy word, the ſceptre in thy hand,
"Shall make the hearts of rebels bleed,
"And bow their wills to thy command.

3 "That day ſhall ſhew thy pow'r is great,
"When ſaints ſhall flock with willing minds,
"And ſinners crowd thy temple-gate,
"Where holineſs in beauty ſhines."

4 "O bleſſed pow'r! O glorious day!
"What a large vict'ry ſhall enſue;
"And converts, who thy grace obey,
"Exceed the drops of morning dew."

5 The Lord pronounc'd his firm decree,
Nor will he ſwerve from what he ſwore:
"Eternal ſhall thy prieſthood be,
"And change from hand to hand no more.

6 "Aaron, and all his ſons, muſt die:
"But everlaſting life is thine,
"To ſave for ever thoſe that fly
"For refuge from the wrath divine.

7 "Melchiſedec was made by me
"On earth a king and prieſt at once;
"Of his high order thou ſhalt be,
"A king and prieſt to all my ſons."

8 Jeſus the prieſt aſcends his throne,
While counſels of eternal peace,
Between the Father and the Son,
Proceed with honour and ſucceſs.

9 Thro' the whole earth his reign shall spread,
And crush the pow'rs that dare rebel:
Then shall he judge the rising dead,
And send the guilty world to hell.

10 Tho' while he treads his glorious way,
He drinks the bitter stream alone;
The suff'rings of that dreadful day
Shall serve t' advance him to the throne.

PSALM 111.

1 PRAISE ye the Lord; our God to praise
My soul her utmost pow'rs shall raise;
With private friends, and in the throng
Of saints his praise shall be my song.

2 His works, for greatness tho' renown'd,
His wond'rous works with ease are found
By those who seek for them aright,
And in the pious search delight.

3 His works are all of matchless fame,
And universal glory claim:
His truth, confirm'd thro' ages past,
Shall to eternal ages last.

4 By precept he has us enjoin'd,
To keep his wond'rous works in mind,
And to posterity record,
That good and gracious is our Lord.

5 His bounty, like a flowing tide,
Has all his servants' wants supply'd;
And he will ever keep in mind
His cov'nant with our fathers sign'd.

6 At once astonish'd and o'er-joy'd,
They saw his matchless pow'r employ'd;
Whereby the heathen were suppress'd,
And we their heritage possess'd.

7 Juſt are the dealings of his hands,
Immutable are his commands;
By truth and equity ſuſtain'd,
And for eternal rules ordain'd.

8 He ſet his ſaints from bondage free,
And then eſtabliſh'd his decree,
For ever to remain the ſame:
Holy and rev'rend is his name.

9 Who wiſdom's ſacred prize would win,
Muſt with the fear of God begin;
Immortal praiſe and heav'nly ſkill,
Have they who know and do his will.

PSALM 112.

1 THAT man is bleſs'd who ſtands in awe
Of God, and loves his ſacred law:
His ſeed on earth ſhall be renown'd,
And with ſucceſſive honours crown'd.

2 His houſe, the ſeat of wealth ſhall be,
An inexhauſted treaſury;
His juſtice, free from all decay,
Shall bleſſings to his heirs convey.

3 The ſoul that's fill'd with virtue's light,
Shines brighteſt in affliction's night:
To pity the diſtreſs'd inclin'd,
As well as juſt to all mankind.

4 His lib'ral favours he extends;
To ſome he gives, to others lends:
Yet what his charity impairs
He ſaves by prudence in affairs.

5 Beſet with threat'ning dangers round,
Unmov'd ſhall he maintain his ground:
The ſweet remembrance of the juſt
Shall flouriſh when he ſleeps in duſt.

6 Ill tidings never can surprise
His heart that fix'd on God relies:
On safety's rock he sits, and sees
The shipwreck of his enemies.

7 His hands, while they his alms bestow'd,
His glory's future harvest sow'd;
His works of piety and love,
Are known on earth and own'd above.

8 The wicked shall his triumph see,
And gnash their teeth in agony;
While their unrighteous hopes decay,
And vanish with themselves away.

PSALM 113.

1 YE servants of th' almighty King,
In ev'ry age his praises sing;
Where'er the sun shall rise or set,
The nations shall his praise repeat.

2 Above the earth, beyond the sky
His throne of glory stands on high;
Nor time, nor place his pow'r restrain,
Nor bound his universal reign.

3 Which of the sons of Adam dare,
Or angels with their God compare?
His glories how divinely bright!
Who dwells in uncreated light:

4 Behold his love! he stoops to view
What saints above and angels do;
And condescends yet more to know
The mean affairs of men below.

5 From dust and cottages obscure
His grace exalts the humble poor!
Gives them the honour of his sons,
And fits them for their heav'nly thrones.

6 A word of his creating voice
Can make the barren houſe rejoice:
Tho' Sarah's ninety years were paſt,
The promis'd ſeed is born at laſt.

7 With joy the mother views her ſon;
And tells the wonders God has done;
Faith may grow ſtrong when ſenſe deſpairs:
If nature fails, the promiſe bears.

PSALM 114.

1 WHEN Iſr'el, freed from Pharaoh's hand,
Left the proud tyrant and his land,
The tribes with cheerful homage own
Their King, and Judah was his throne.

2 Acroſs the deep their journey lay;
The deep divides to make them way;
Jordan beheld their march, and fled
With backward current to his head.

3 The mountains ſhook like frighted ſheep,
Like lambs the little hillocks leap!
Not Sinai on her baſe could ſtand,
Conſcious of ſov'reign pow'r at hand.

4 What pow'r could make the deep divide?
Make Jordan backward roll his tide?
Why did ye leap, ye little hills?
And whence the dread that Sinai feels?

5 Let ev'ry mountain, ev'ry flood
Retire and know th' approaching God,
The King of Iſr'el: ſee him here;
Tremble thou earth, adore and fear.

6 He thunders, and all nature mourns,
The rock to ſtanding pools he turns;
Flints ſpring with fountains at his word,
And fires and ſeas confeſs the Lord.

PSALM 115.

1 NOT to ourſelves, who are but duſt,
Not to ourſelves is glory due,
Eternal God, thou only juſt,
Thou only gracious, wiſe and true.

2 Diſplay to earth thy dreadful name;
Why ſhould a heathen's haughty tongue
Inſult us, and to raiſe our ſhame,
Say, "Where's the God you've ſerv'd ſo long?"

3 The God we ſerve maintains his throne,
Above the clouds, beyond the ſkies;
Thro' all the earth his will is done,
He knows our groans, he hears our cries.

4 But the vain idols they adore
Are ſenſeleſs ſhapes of ſtone and wood:
At beſt a maſs of glitt'ring ore,
A ſilver ſaint, or golden god.

PART II.

5 O Iſr'el make the Lord your truſt,
Who is your help and ſhield;
Prieſts, Levites, truſt in him alone,
Who only help can yield.

6 Let all who truly fear the Lord,
On him their fear rely;
Who them in danger can defend,
And all their wants ſupply.

7 Of us he oft has mindful been,
And Iſr'el's houſe will bleſs;
Prieſts, Levites, Proſelytes, ev'n all
Who his great name confeſs.

8 On you, and on your heirs, he will
Increaſe of bleſſings bring;
Thrice happy you, who fav'rites are
Of this almighty King.

9 Heav'n's higheſt orb of glory he
His empire's ſeat deſign'd;
And gave this lower globe of earth
A portion to mankind.

10 They who in death and ſilence ſleep,
To him no praiſe afford:
But we will bleſs for evermore
Our ever-living Lord.

PSALM 116.

1 I Love the Lord: he heard my cries,
And pity'd ev'ry groan,
Long as I live when troubles riſe,
I'll haſten to his throne.

2 I love the Lord: he bow'd his ear,
And chas'd my griefs away:
Oh let my heart no more deſpair,
While I have breath to pray!

3 My fleſh declin'd, my ſpirits fell,
And I drew near the dead,
While inward pangs and fears of hell
Perplex'd my wakeful head.

4 "My God, I cry'd thy ſervant ſave,
"Thou ever good and juſt;
"Thy pow'r can reſcue from the grave,
"Thy pow'r is all my truſt."

5 The Lord beheld me ſore diſtreſs'd,
He bade my pains remove:
Return, my ſoul, to God thy reſt,
For thou haſt known his love.

6 My God hath ſav'd my ſoul from death,
And dry'd my falling tears:
Now to his praiſe I'll ſpend my breath,
And my remaining years.

PART II.

7 What ſhall I render to my God
For all his kindneſs ſhown?
My feet ſhall viſit thine abode,
My ſongs addreſs thy throne.

8 Among the ſaints that fill thine houſe,
My off'rings ſhall be paid;
There ſhall my zeal perform my vows,
My ſoul in anguiſh made.

9 How much is mercy thy delight,
Thou ever-bleſſed God!
How dear thy ſervants in thy ſight
How precious is their blood!

10 How happy all thy ſervants are!
How great thy grace to me!
My life, which thou haſt made thy care,
Lord, I devote to thee.

11 Now I am thine, for ever thine,
Nor ſhall my purpoſe move!
Thy hand has loos'd my bonds of pain,
And bound me with thy love.

12 Here in thy courts I leave my vow,
And thy rich grace record:
Witneſs, ye ſaints, who hear me now,
If I forſake the Lord.

PSALM 117.

1 FROM all that dwell below the ſkies
Let the Creator's praiſe ariſe:
Let the Redeemer's name be ſung
Thro' ev'ry land by ev'ry tongue.

2 Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praiſe ſhall ſound from ſhore to ſhore,
Till ſuns ſhall ſet and riſe no more.

PSALM 118.

1 O Praise the Lord, for he is good,
His mercies ne'er decay;
That his kind favours ever last,
Let thankful Isr'el say.

2 Their sense of his eternal love
Let Aaron's house express;
And that it never fails, let all
That fear the Lord confess.

3 To God I made my humble moan,
With troubles quite oppress;
And he releas'd me from my straits,
And granted my request.

4 Since, therefore, God does on my side
So graciously appear,
Why should the vain attempts of men
Possess my soul with fear?

PART II.

5 The Lord appears my helper now,
Nor is my faith afraid
What all the sons of earth can do,
Since heav'n affords its aid.

6 'Tis safer, Lord, to hope in thee
And have my God my friend,
Than trust in men of high degree,
And on their truth depend.

7 'Tis thro' the Lord my heart is strong,
In him my lips rejoice;
While his salvation is my song,
How cheerful is my voice!

8 Like angry bees they girt me round ;
When God appears, they fly :
So burning thorns with crack'ling ſound
Make a fierce blaze, and die.

9 Joy to the ſaints and peace belongs ;
The Lord protects their days :
Let Iſr'el tune immortal ſongs
To his almigbty grace.

PART III.

10 Lord, thou haſt heard thy ſervant cry,
And reſcu'd from the grave ;
Now ſhall he live : (and none can die,
If God reſolve to ſave.)

11 Thy praiſe more conſtant than before,
Shall fill his daily breath ;
Thy hand that hath chaſtis'd him ſore
Defends him ſtill from death.

12 Open the gate of Sion now,
For we ſhall worſhip there,
The houſe where all the righteous go
Thy mercy to declare.

13 Amongſt th' aſſemblies of thy ſaints
Our thankful voice we raiſe ;
There we have told thee our complaints,
And there we ſpeak thy praiſe.

PART IV.

14 Behold the ſure foundation ſtone
Which God in Sion lays,
To build our heav'nly hopes upon,
And his eternal praiſe.

15 Choſen of God to ſinners dear,
And ſaints adore the name,
They truſt their whole ſalvation here,
Nor ſhall they ſuffer ſhame.

16 The fooliſh builders, ſcribe and prieſt,
Reject it with diſdain;
Firm on this rock the church ſhall reſt,
And envy rage in vain.

17 What tho' the gates of hell withſtood?
Yet muſt this building riſe:
'Tis thy own work, Almighty God,
And wond'rous in our eyes.

PART V.

18 This is the day the Lord hath made,
He calls the hours his own;
Let heav'n rejoice, let earth be glad,
And praiſe ſurround the throne.

19 To day he roſe and left the dead;
And ſatan's empire fell;
To day the ſaints his triumph ſpread,
And all his wonders tell.

20 Hoſannah to th' anointed king,
To David's holy ſon,
Help us, O Lord, deſcend and bring
Salvation from thy throne.

21 Bleſt is the Lord who comes to man
With meſſages of grace:
Who comes in God his Father's name,
To ſave our ſinful race.

22 Hoſannah in the higheſt ſtrains
The church on earth can raiſe;
The higheſt heav'ns in which he reigns,
Shall give him nobler praiſe.

PART VI.

23 God is the Lord, thro' whom we all
Both light and comfort find;
Faſt to the altar's horns with cords
The choſen victim bind.

24 Thou art my Lord, O God, and ſtill
I'll praiſe thy holy name;
Becauſe thou only art my God,
I'll celebrate thy fame.

25 O then with me give thanks to God,
Who ſtill does gracious prove;
And let the tribute of our praiſe
Be endleſs as his love.

PSALM 119.

ALEPH.—PART I.

1 HOW bleſs'd are they who always keep
The pure and perfect way!
Who never from the ſacred paths
Of God's commandments ſtray.

2 Thrice bleſs'd! the men who keep his word,
And practiſe his commands;
Who ſeek the Lord with all their heart,
And ſerve him with their hands.

3 Such men their utmoſt caution uſe
To ſhun each wicked deed;
And in the path which he directs
With conſtant care proceed.

4 Thou ſtrictly haſt enjoin'd us, Lord,
To learn thy ſacred will;
And all our diligence employ
Thy ſtatutes to fulfil.

5 O then that thy moſt holy word
Might o'er my ways preſide!
And I the courſe of all my life
By thy direction guide!

6 Then with aſſurance ſhould I walk,
When by thy grace renew'd;
While faith and hope, and love unite,
To prove my gratitude.

7 My upright heart ſhall my glad mouth
With chearful praiſes fill;
When by thy righteous judgments taught,
I ſhall have learnt thy will.

8 Thy ſtatutes, Lord, I ſtrive to make
My ſtudy night and day;
O then forſake me not, my God,
Nor caſt me quite away.

BETH.—PART II.

9 How ſhall the young ſecure their hearts,
And guard their lives from ſin;
Thy word the choiceſt rule imparts
To keep the conſcience clean.

10 With my whole heart I've ſought thy face,
O let me never ſtray
From thy commands, O God of grace,
Nor tread the ſinner's way.

11 Thy word I've hid within my heart,
To keep my conſcience clean,
And be an everlaſting guard
From ev'ry riſing ſin.

12 O Lord to me thy ſtatutes ſhew,
And heav'nly truth impart,
Thy work for ever I'll purſue,
Thy law ſhall rule my heart.

13 Thy faithful words my heart engage
And well employ my tongue,
And in my tireſome pilgrimage
Yield me a heav'nly ſong.

14 I chooſe the path of heav'nly truth,
And glory in my choice;
Not all the riches of the earth
Could make me ſo rejoice.

15 The teſtimonies of thy grace
I ſet before my eyes;
Thence I derive my daily ſtrength,
And there my comfort lies.

16 To meditate thy precept, Lord,
Shall be my ſweet employ;
My ſoul ſhall ne'er forget thy word,
Thy word is all my joy.

GIMEL.—PART III.

17 Be gracious to thy ſervant, Lord,
Do thou my life defend,
That I according to thy word
My time to come may ſpend.

18 Enlighten both my eyes and mind,
That ſo I may diſcern
The wond'rous things which they behold,
Who thy juſt precepts learn.

19 Tho' like a ſtranger in the land,
I far away ſhould ſtray,
Thy righteous judgments from my ſight,
Remove not thou away.

20 My fainting ſoul is almoſt pin'd,
With earneſt longings ſpent;
Whilſt always on the eager ſearch
Of thy juſt will intent.

21 Thy ſharp rebuke ſhall cruſh the proud,
Whom ſtill thy curſe purſues;
Since they to walk in thy right ways
Preſumpt'ouſly refuſe.

22 But far from me do thou, O Lord,
Contempt and ſhame remove;
For I thy ſacred laws reſpect
With undiſſembled love.

23 Tho' princes oft, in counſel met,
Againſt thy ſervant ſpake;
Yet I thy ſtatutes to obſerve,
My conſtant bus'neſs make.

24 The teſtimonies of thy grace
Afford my ſoul delight;
By them I learn, with prudent care,
To guide my ſteps aright.

DALETH.—PART IV.

25 My ſoul lies cleaving to the duſt;
Lord, give me life divine;
From vain deſires, and ev'ry luſt
Turn off theſe eyes of mine.

26 When I confeſs'd my wand'ring ways,
Thou heard'ſt my ſoul complain;
Grant me the teachings of thy grace,
Or I ſhall ſtray again.

27 Oh that the Lord would guide my ways
To keep his ſtatutes ſtill!
Oh that my God would grant me grace
To know and do his will!

28 Behold thy waiting ſervant, Lord,
Devoted to thy fear;
Remember and confirm thy word,
For all my hopes are there.

29 Oh ſend thy Spirit down to write
Thy law upon my heart;
Nor let my tongue indulge deceit,
Nor act the liar's part.

30 Didſt thou not raiſe my faith, O Lord?
Then let thy truth appear;
Saints ſhall rejoice in my reward.
And truſt as well as fear.

31 Then ſhall my heart have inward joy,
And keep my face from ſhame,
When all thy ſtatutes I obey,
And honour all thy name.

32 How would I run in thy commands,
If thou my heart diſcharge
From ſin and ſatan's hateful chains,
And ſet my feet at large!

HE.—PART V.

33 Inſtruct me in thy ſtatutes, Lord,
Thy righteous paths diſplay;
And I from them, thro' all my life,
Will never go aſtray.

34 If thou true wiſdom from above
Wilt graciouſly impart,
To keep thy perfect laws I will
Devote my zealous heart.

35 Direct me in the ſacred ways
To which thy precepts lead;
Becauſe my chief delight has been
Thy righteous paths to tread.

36 Do thou to thy moſt juſt commands
Incline my willing heart;
Let no deſire of worldly wealth
From thee my thoughts divert.

37 From thoſe vain objects turn my eyes,
Which this falſe world diſplays;
But give me lively pow'r and ſtrength
To keep thy righteous ways.

38 Confirm the promiſe which thou mad'ſt,
And give thy ſervant aid;
Who to tranſgreſs thy ſacred laws
Is awfully afraid.

39 The foul diſgrace I juſtly fear,
In mercy, Lord, remove;
For all the judgments thou ordain'ſt
Are full of grace and love.

40 Thou know'ſt how after thy commands,
My longing heart does pant;
O then make haſte to raiſe me up,
And promis'd ſuccour grant.

VAU.—PART VI.

41 Thy conſtant bleſſing, Lord, beſtow
To cheer my drooping heart;
To me, according to thy word,
Thy ſaving health impart.

42 So ſhall I, when my foes upbraid,
This ready anſwer make;
"In God I truſt, who never will
"His faithful promiſe break."

43 Then let not quite the word of truth
Be from my mouth remov'd;
Since ſtill my ground of ſtedfaſt hope
Thy juſt decrees have prov'd.

44 So I to keep thy righteous laws
Will all my ſtudy bend:
From age to age my time to come
In their obſervance ſpend.

45 Ere long I truſt to walk at large,
From all incumbrance free;
Since I reſolve to make my life
With thy commands agree.

46 Thy laws ſhall be my conſtant talk,
And princes ſhall attend,
Whilſt I the juſtice of thy ways
With confidence defend.

47 My longing heart and raviſh'd ſoul
Shall both o'erflow with joy;
When in thy lov'd commandments I
My happy hours employ.

48 Then will I to thy juſt decrees
Lift up my willing hands;
My care and buſ'neſs then ſhall be,
To ſtudy thy commands.

ZAIN.—PART VII.

49 According to thy promis'd grace,
Thy favour, Lord, extend;
Make good to me the word on which
Thy ſervant's hopes depend.

50 That only comfort in diſtreſs,
Did all my griefs controul;
Thy word, when troubles hemm'd me round,
Reviv'd my fainting ſoul.

51 Inſulting foes did proudly mock,
And all my hopes deride;
Yet from thy law not all their ſcoffs
Could make me turn aſide.

52 Thy judgments then, of ancient date,
I quickly call'd to mind,
Till raviſh'd with ſuch thoughts, my ſoul
Did ſpeedy comfort find.

53 Sometimes I ſtand amaz'd, like one
With deadly horror ſtruck,
To view the ſtate of ſinful men
Who have thy laws forſook.

54 But I thy ſtatutes and decrees
My chearful anthems made;
Whilſt, through ſtrange lands and deſerts wild,
I like a pilgrim ſtray'd.

55 Thy name, that cheer'd my heart by day,
Has fill'd my thoughts by night;
I then reſolv'd by thy juſt laws,
To guide my ſteps aright.

56 That peace of mind, which has my ſoul
In deep diſtreſs ſuſtain'd,
By ſtrict obſervance of thy word
I happily obtain'd.

CHETH.—PART VIII.

57 Thou art my portion, O my God;
Soon as I know thy way,
My heart makes haſte t' obey thy word,
And ſuffers no delay.

58 Haſt thou not ſent ſalvation down,
And promis'd quick'ning grace?
Doth not my heart addreſs thy throne?
And yet thy love delays.

59 If once I wander from thy path,
I think upon my ways,
Then turn my feet to thy commands,
And truſt thy pard'ning grace.

60 Thou haſt inclin'd this heart of mine
Thy ſtatutes to fulfil;
And thus till mortal life ſhall end
Would I perform thy will.

61 Let bands of perſecutors riſe
To rob me of my right,
Let pride and malice forge their lies,
Thy law is my delight.

62 When midnight darkneſs veils the ſkies
I call thy works to mind;
My thoughts in warm devotion riſe,
And ſweet acceptance find.

63 I'm a companion of the ſaints,
Who fear and love the Lord;
My ſorrows riſe, my nature faints,
When men tranſgreſs thy word.

64 Thy mercies fill the earth, O Lord;
How good thy works appear!
Open my eyes to read thy word,
And ſee thy wonders there.

TETH.—PART IX.

65 With me thy ſervant thou haſt dealt
Moſt graciouſly, O Lord;
Repeated benefits beſtow'd,
According to thy word.

66 Teach me the ſacred ſkill by which
Right judgment is attain'd,
Who in belief of thy commands
Have hitherto remain'd.

67 Before affliction ſtopp'd my courſe
My footſteps went aſtray;
But I have ſince been diſciplin'd,
Thy precepts to obey.

68 Thou art, O Lord; ſupremely good,
And all thou doſt is ſo;
On me thy ſtatutes to diſcern,
The ſaving ſkill beſtow.

69 The proud have forg'd malicious lies,
My ſpotleſs fame to ſtain;
But my fix'd heart, without reſerve,
Thy precepts ſhall retain.

70 While pamper'd they with prosp'rous ills,
In sensual pleasures live,
My soul can relish no delight
But what thy precepts give.

71 'Tis good for me that I have felt
Affliction's chast'ning rod,
That I might duly learn and keep
The statutes of my God.

72 The law that from thy mouth proceeds
Of more esteem I hold,
Than untouch'd mines, than thousand mines
Of silver and of gold.

JOD.—PART X.

73 To me, who am the workmanship
Of thine almighty hands,
The heav'nly understanding give
To learn thy just commands.

74 My preservation to thy saints
Strong comfort will afford,
To see success attend my hopes,
Who trusted in thy word.

75 That right thy judgments are, I now
By sure experience see,
And that in faithfulness, O Lord,
Thou hast afflicted me.

76 O let thy tender mercy now
Afford me needful aid:
According to thy promise, Lord,
To me thy servant made.

77 To me thy saving grace restore,
That I again may live:
Whose soul can relish no delight
But what thy precepts give.

78 Defeat the proud, who, unprovok'd,
To ruin me have fought,
Who only on thy ſacred laws
Employ my conſtant thought.

79 Let thoſe that fear thy name eſpouſe
My cauſe, and thoſe alone
Who have, by ſtrict and pious ſearch,
Thy ſacred precepts known.

80 In thy bleſs'd ſtatutes let my heart
Continue always ſound,
That guilt and ſhame, the ſinner's lot,
May never me confound.

CAPH.—PART XI.

81 My ſoul with long expectance, faints,
To ſee thy ſaving grace;
Yet ſtill on thy unerring word
My confidence I place.

82 My very eyes conſume and fail
With waiting for thy word:
O! when wilt thou thy kind relief,
And promis'd aid, afford?

83 My ſkin like ſhrivell'd parchment ſhows,
That long in ſmoke is ſet;
Yet no affliction me can force
Thy ſtatutes to forget.

84 How many days muſt I endure
Of ſorrow and diſtreſs?
When wilt thou judgment execute
On them who me oppreſs?

85 The proud have digg'd a pit for me,
That have no other foes
But ſuch as are averſe to thee,
And thy juſt laws oppoſe.

86 With sacred truth's eternal laws
All thy commands agree;
Men persecute me without cause;
Thou, Lord, my helper be.

87 With close designs against my life
They had almost prevail'd;
But my attachment to thy laws
Thro' grace hath never fail'd.

88 Thy wonted kindness, Lord, restore,
My drooping heart to cheer;
That, by thy righteous statutes, I
My life's whole course may steer.

LAMED.—PART XII.

89 For ever and for ever, Lord,
Unchang'd thou dost remain;
Thy word establish'd in the heav'ns,
Does all their orbs sustain.

90 Thro' circling ages, Lord, thy truth
Immoveable shall stand,
As doth the earth, which thou uphold'st
By thy almighty hand.

91 All things the course by thee ordain'd,
Even to this day fulfil:
They are thy faithful subjects all,
And servants of thy will.

92 Unless thy sacred law had been
My comfort and delight,
I must have fainted, and expir'd
In dark affliction's night.

93 Thy precepts, therefore, from my thoughts
Shall never, Lord, depart:
For thou by them hast to new life
Restor'd my dying heart.

94 As I am thine, entirely thine,
Protect me, Lord, from harm;
Who have thy precepts sought to know,
And carefully perform.

95 The wicked have their ambush laid,
My guiltless life to take;
But in the midst of danger I
Thy word my study make.

96 I've seen an end of what we call
Perfection here below:
But thy commandments, like thyself,
No change or period know.

MEM.—PART XIII.

97 The love that to thy laws I bear
No language can display;
They with fresh wonders entertain
My ravish'd thoughts all day.

98 Thro' thy commands I wiser grow
Than all my subtle foes;
For thy sure word doth me direct,
And all my ways dispose.

99 From me my former teachers now
May abler counsel take;
Because thy sacred precepts I
My constant study make.

100 In understanding I excel
The sages of our days;
Because by thy unerring rules
I order all my ways.

101 My feet with care I have refrain'd
From ev'ry sinful way,
That to thy sacred word I might
Entire obedience pay.

102 I have not from thy judgments ſtray'd
By vain deſires miſled,
For, Lord, thou haſt inſtructed me
Thy righteous paths to tread.

103 How ſweet are all thy words to me!
O what divine repaſt!
How much more grateful to my ſoul
Than honey to my taſte!

104 Taught by thy ſacred precepts, I
With heav'nly ſkill am bleſs'd,
Thro' which the treach'rous ways of ſin
I utterly deteſt.

NUN.—PART XIV.

105 Thy word is to my feet a lamp,
The way of truth to ſhow;
A watch-light to point out the path
In which I ought to go.

106 I've ſworn and from my ſolemn oath
I'll never turn aſide,
That in thy righteous judgments I
Will ſtedfaſtly abide.

107 Since I with griefs am ſo oppreſs'd
That I can bear no more:
According to thy word do thou
My fainting ſoul reſtore.

108 Let ſtill my ſacrifice of praiſe
With thee acceptance find;
And in thy righteous judgments, Lord,
Inſtruct my willing mind.

109 Tho' ghaſtly dangers me ſurround,
My ſoul they cannot awe,
Nor with continual terrors keep
From thinking on thy law.

110 My wicked and invet'rate foes
For me their ſnares have laid;
Yet I have kept the upright path,
Nor from thy precepts ſtray'd.

111 Thy teſtimonies I have made
My heritage and choice;
For they, when other comforts fail,
My drooping heart rejoice.

112 My heart with early zeal began
Thy ſtatutes to obey;
And, till my courſe of life is done,
Shall keep thy upright way.

SAMECH.—PART XV.

113 Deceitful thoughts and practices
I utterly deteſt;
But to thy law affection bear
Too great to be expreſt.

114 My hiding-place, my refuge-tow'r,
And ſhield art thou, O Lord;
I firmly anchor all my hopes
On thy unerring word.

115 Hence, ye that trade in wickedneſs,
Approach not my abode;
For firmly I reſolve to keep
The precepts of my God,

116 According to thy gracious word,
From danger ſet me free;
Nor make me of thoſe hopes aſham'd
That I repoſe in thee.

117 Uphold me, ſo ſhall I be ſafe,
And reſcu'd from diſtreſs;
To thy decrees continually
My juſt reſpect addreſs.

118 The wicked thou haſt trod to earth,
Who from thy ſtatutes ſtray'd;
Their vile deceit the juſt reward
Of their own falſehood made.

119 Vile as the droſs the wicked are;
And thoſe that leave thy ways
Shall ſee ſalvation from afar,
But never taſte thy grace.

120 I love thy law, but ſtill I dread
Leſt I ſhould ſo offend,
When on tranſgreſſors I behold
Thy judgments thus deſcend.

A I N.—PART XVI.

121 Judgment and juſtice I have done,
O therefore, Lord, engage
In my defence, nor give me up
To my oppreſſors' rage.

122 Do thou be ſurety, Lord, for me,
And ſo ſhall this diſtreſs
Prove good for me; nor ſhall the proud
My guiltleſs ſoul oppreſs.

123 My eyes, alas! begin to fail,
In long expectance held;
Till thy ſalvation they behold,
And righteous word fulfill'd.

124 To me, thy ſervant in diſtreſs,
Thy wonted grace diſplay;
And diſcipline my willing heart
Thy ſtatutes to obey.

125 On me, devoted to thy fear,
Thy ſacred ſkill beſtow,
That of thy teſtimonies I
The full extent may know.

126 'Tis time for thee, O Lord, to work,
Thy grace and pow'r employ;
For men with open violence
Thy sacred law destroy.

127 Yet their contempt of thy commands,
But makes their value rise
In my esteem, who purest gold
Compar'd with them despise.

128 Thy precepts, therefore, I account
In all respects divine;
They teach me to discern the right,
And all false ways decline.

P E.—P A R T XVII.

129 The wonders which thy laws contain
No words can represent;
Therefore to learn and practise them
My zealous heart is bent.

130 The very entrance to thy word
Celestial light displays,
And knowledge of true happiness
To simplest minds conveys.

131 With eager hopes I waiting stood,
And fainted with desire,
That of thy wise commands I might
The sacred skill acquire.

132 With favour, Lord, look down on me;
Who thy relief implore;
As thou art wont to visit those
Who thy bless'd name adore.

133 Directed by thy heav'nly word,
Let all my footsteps be;
Nor wickedness of any kind
Dominion have o'er me.

134 Releaſe, entirely ſet me free
From perſecuting hands,
That, unmoleſted, I may learn
And practiſe thy commands.

135 On me, devoted to thy fear,
Lord, make thy face to ſhine;
Thy ſtatutes both to know and keep
My heart with zeal incline.

136 Mine eyes to weeping fountains turn,
Whence briny rivers flow,
To ſee mankind againſt thy laws
In bold defiance go.

TSADE.—PART XVIII.

137 Thou art the righteous Judge, in whom
Wrong'd innocence may truſt;
And, like thyſelf, thy judgments, Lord,
In all reſpects are juſt.

138 Moſt juſt and true thoſe ſtatutes were
Which thou didſt firſt decree:
And all with faithfulneſs perform'd
Succeeding times ſhall ſee.

139 With zeal my fleſh conſumes away,
My ſoul with anguiſh frets,
To ſee my foes contemn at once
Thy promiſes and threats.

140 Yet each neglected word of thine
(Howe'er by them deſpis'd)
Is pure, and for eternal truth
By me thy ſervant priz'd.

141 Brought, for thy ſake, to low eſtate,
Contempt from all I find;
Yet no affronts or wrongs can drive
Thy precepts from my mind.

142 Thy righteouſneſs ſhall then endure
When time itſelf is paſt;
Thy law is truth itſelf, that truth
Which ſhall for ever laſt.

143 Tho' trouble, anguiſh, doubts, and dread,
To compaſs me unite,
Beſet with danger, ſtill I make
Thy word my chief delight.

144 Eternal and unerring rules
Thy teſtimonies give;
Teach me the wiſdom that will make
My ſoul for ever live.

KOPH.—PART XIX.

145 With my whole heart to God I call'd,
Lord, hear my earneſt cry;
And I thy ſtatutes to perform
Will all my care apply.

146 Again more fervently I pray'd,
O ſave me, that I may
Thy teſtimonies fully know,
And ſtedfaſtly obey.

147 My earlier pray'r the dawning day
Prevented, while I cried
To him, on whoſe engaging word
My hope alone rely'd.

148 With zeal have I awak'd before
The midnight watch was ſet,
That I of thy myſterious word
Might perfect knowledge get.

149 Lord, hear my ſupplicating voice,
And wonted favour ſhew;
O quicken me, and ſo approve
Thy judgments ever true.

150 My perfecuting foes advance,
And daily nearer draw :
What treatment can I hope from them
Who violate thy law?

151 Tho' they draw nigh, my comfort is,
Thou, Lord, art yet more near ;
Thou, whofe commands are righteous all,
Thy promifes fincere.

152 Concerning thy divine decrees,
My foul has known of old,
That they were true, and fhall their truth
To endlefs ages hold.

RESCH.—PART XX.

153 Confider my affliction, Lord,
And me from bondage draw ;
Think on thy fervant in diftrefs,
Who ne'er forgets thy law.

154 Plead thou my caufe ; and to my foul
Thy timely aid afford ;
With beams of mercy quicken me
According to thy word.

155 From harden'd finners thou remov'ft
Salvation far away ;
'Tis juft thou fhould'ft withdraw from them
Who from thy ftatutes ftray.

156 Since great thy tender mercies are
To all who thee adore,
According to thy judgments, Lord,
My fainting hopes reftore.

157 A num'rous hoft of fpiteful foes
Againft my life combine :
But all too few to force my foul
Thy ftatutes to decline.

158 Thoſe bold tranſgreſſors I beheld,
And was with grief oppreſs'd,
To ſee with what audacious pride
Thy cov'nant they tranſgreſs'd.

159 Yet while they ſlight, conſider, Lord,
How I thy precepts love;
O therefore quicken me with beams
Of mercy from above.

160 As from the birth of time thy truth
Has held thro' ages paſt,
So ſhall thy righteous judgments firm,
To endleſs ages laſt.

SCHIN.—PART XXI.

161 Tho' mighty tyrants without cauſe
Conſpire my blood to ſhed,
Thy ſacred word has pow'r alone
To fill my heart with dread.

162 And yet that word my joyful breaſt
With heav'nly rapture warms;
Nor conqueſt, nor the ſpoils of war,
Have ſuch tranſporting charms.

163 Perfidious practices and lies
I utterly deteſt;
But to thy laws affection bear
Too vaſt to be expreſt.

164 Sev'n times a day with grateful voice,
Thy praiſes I reſound,
Becauſe I find thy judgments all
With truth and juſtice crown'd.

165 Secure ſubſtantial peace have they
Who truly love thy law;
No ſmiling miſchief them can tempt,
Nor frowning danger awe.

166 My God I long, I hope, I wait
For thy salvation still;
While thy whole law is my delight,
And I obey thy will.

167 Thy testimonies I have kept,
And constantly obey'd;
Because the love I bore to them
Thy service easy made.

168 From resignation to thy will
My soul would not withdraw,
Convinc'd that all my thoughts and ways
Are subject to thy law.

TAU.—PART XXII.

169 To my request and earnest cry,
Attend, O gracious Lord:
Inspire my heart with heav'nly skill,
According to thy word.

170 Let my repeated pray'r at last
Before thy throne appear;
According to thy plighted word,
For my relief draw near.

171 Then shall my grateful lips return
The tribute of their praise,
When thou thy counsels hast reveal'd,
And taught me thy just ways.

172 My tongue the praises of thy word
Shall thankfully resound,
Because thy promises are all
With truth and justice crown'd.

173 Let thy almighty arm appear,
And bring me timely aid:
For I the laws thou hast ordain'd
My heart's free choice have made.

174 My soul has waited long to see
Thy saving grace restor'd:
Nor comfort knew, but what thy laws,
Thy heav'nly laws, afford.

175 Prolong my life, that I may sing
My great restorer's praise,
Whose justice from the depth of woes
My fainting soul shall raise.

176 Like some lost sheep I've stray'd, till I
Despair my way to find:
Thou, therefore, Lord thy servant seek,
Who keeps thy laws in mind.

PSALM 120.

1 THOU God of love, thou ever blest,
Pity my suff'ring state;
When wilt thou set my soul at rest,
From lips that love deceit?

2 Hard lot of mine! My days are cast
Among the sons of strife,
Whose never ceasing quarrels waste
My golden hours of life.

3 Oh might I fly to change my place,
How would I choose to dwell
In some wide lonesome wilderness,
And leave these gates of hell!

4 Peace is the blessing that I seek,
How lovely are its charms!
I am for peace; but when I speak,
They all declare for arms!

5 New passions still their souls engage,
And keep their malice strong:
What shall be done to curb their rage,
O thou devouring tongue!

6 Should burning arrows smite thee thro',
Strict justice would approve;
But I would rather spare my foe,
And melt his heart with love.

PSALM 121.

1 TO Sion's hill I lift my eyes,
From thence expecting aid;
From Sion's hill, and Sion's God
Who heav'n and earth has made.

2 Thou, then, my soul, in safety rest,
Thy guardian will not sleep;
His watchful care that Isr'el guards,
Will thee in safety keep.

3 Shelter'd beneath th' Almighty's wings,
Thou shalt securely rest;
Where neither sun nor moon shall thee
By day or night molest.

4 From common accidents of life,
His care shall guard thee still;
His hand from foes shall thee preserve
That lie in wait to kill.

5 At home, abroad, in peace, in war,
Thy God shall thee defend;
Conduct thee thro' life's pilgrimage,
Safe to thy journey's end.

PSALM 122.

1 HOW did my heart rejoice to hear
My friends devoutly say,
"*In Zion let us all appear*
"*And keep the solemn day.*"

2 I love the gates, I love the road;
The church adorn'd with grace,
Stands like a palace built for God
To shew his milder face.

3 Up to her courts, with joy unknown,
The holy tribes repair;
The Son of David holds his throne
And sits in judgment there.

4 He hears our praises and complaints;
And while his awful voice
Divides the sinners from the saints,
We tremble and rejoice.

5 Peace be within this sacred place,
And joy a constant guest!
With holy gifts and heav'nly grace
Be her attendants blest!

6 My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Saviour reigns.

PSALM 123.

1 O Thou whose grace and justice reign
Enthron'd above the skies,
To thee our hearts would tell their pain,
To thee we lift our eyes.

2 As servants watch their master's hand,
And fear the angry stroke.
Or maids before their mistress stand,
And wait a peaceful look:

3 So for our sins we justly feel
Thy discipline, O God;
Yet wait the gracious moment still,
Till thou remove the rod.

4 Thoſe that in wealth and pleaſure live,
Our daily groans deride,
And thy delays of mercy give
Freſh courage to their pride.

5 Our foes inſult us, but our hope
In thy compaſſion lies;
This thought ſhall bear our ſpirits up,
That God will not deſpiſe.

PSALM 124.

1 HAD not the Lord, (may Iſr'el ſay)
Been pleas'd to interpoſe;
Had he not then eſpous'd our cauſe,
When men againſt us roſe;

2 Their wrath had ſwallow'd us alive,
And rag'd without controul:
Their ſpite and pride's united floods
Has quite o'erwhelm'd our ſoul.

3 But prais'd be our eternal Lord,
Who reſcu'd us that day,
Nor to their ſavage jaws gave up
Our threat'ned lives a prey.

4 Our ſoul is like a bird eſcap'd
From out the fowler's net;
The ſnare is broke, their hopes are croſs'd,
And we at freedom ſet.

5 Secure in his almighty name
Our confidence remains,
Who, as he made both heav'n and earth,
Of both ſole Monarch reigns.

PSALM 125.

1 FIRM and unmov'd are they,
That reſt their ſouls on God:
Firm as the mount where David dwelt,
Or where the ark abode.

2 As mountains flood to guard
The city's ſacred ground,
So God and his almighty love
Embrace his ſaints around.

3 What tho' the Father's rod
Drop a chaſtiſing ſtroke,
Yet leſt it wound their ſouls too deep,
Its fury ſhall be broke.

4 Deal gently, Lord, with thoſe
Whoſe faith and pious fear,
Whoſe hope and love, and ev'ry grace
Proclaim their hearts ſincere.

5 Nor ſhall the tyrant's rage
Too long oppreſs the ſaints;
The God of Iſr'el will ſupport
His children leſt they faint.

6 But if our ſlaviſh fear
Will chooſe the road to hell,
We muſt expect our portion there,
Where bolder ſinners dwell.

PSALM 126.

1 WHEN God reveal'd his gracious name
And chang'd my mournful ſtate,
My rapture ſeem'd a pleaſing dream,
The grace appear'd ſo great.

2 The world beheld the glorious change,
And did thy hand confeſs;
My tongue broke out in unknown ſtrains,
And ſung ſurpriſing grace.

3 "*Great is the work,*" my neighbours cry'd,
And own'd the pow'r divine;
"*Great is the work,*" my heart reply'd,
"*And be the glory thine.*"

4 The Lord can clear the darkeſt ſkies,
Can give us day for night;
Make drops of ſacred ſorrows riſe
To rivers of delight.

5 Let thoſe that ſow in ſadneſs wait
Till the fair harveſt come,
They ſhall confeſs their ſheaves are great,
And ſhout the bleſſings home.

6 Tho' ſeed lie bury'd in the duſt,
It ſha'nt deceive their hope;
The precious grain can ne'er be loſt,
For grace inſures the crop.

PSALM 127.

1 WE build with fruitleſs toil and coſt,
Unleſs the Lord the pile ſuſtain;
Unleſs the Lord the city keeps,
The watchman waketh but in vain.

2 In vain we riſe before the dawn;
In vain we late to reſt repair;
Allow no reſpite to our toil,
And daily eat the bread of care.

3 Supplies of life, with eaſe to them,
The Lord to all his ſaints beſtows:
He crowns their labours with ſucceſs,
Their nights with peace and ſoft repoſe.

4 Children, thoſe comforts of our life,
Are preſents from the bounteous Lord;
He gives a num'rous race of heirs,
Of piety the ſweet reward.

5 As arrows in a giant's hand,
When marching forth, equipp'd for war,
Ev'n ſo the ſons of ſprightly youth
Their parents hopeful ſafeguard are.

6 Happy the man, whoſe quivers are
Replete with thoſe prevailing arms!
He need not fear to meet his foe,
In ſtrifes of law, or war's alarms.

PSALM 128.

1 THE man is bleſs'd who fears the Lord,
Nor only worſhip pays,
But keeps his ſteps confin'd with care
To his appointed ways.

2 He ſhall upon the ſweet returns
Of his own labour feed;
Bleſs'd and content in ev'ry ſtate,
His works ſhall all ſucceed.

3 His wife, like a fair fertile vine,
Her lovely fruit ſhall bring.
His children, like young olive plants,
About his table ſpring.

4 Who fears the Lord ſhall proſper thus;
Him Sion's God ſhall bleſs;
And grant him all his days to ſee
Jeruſalem's ſucceſs.

5 He ſhall live on, till heirs from him
Deſcend with vaſt increaſe;
Much bleſs'd in his own proſp'rous ſtate,
And more in Iſr'el's peace.

PSALM 129.

1 FROM my youth up, may Isr'el say,
They oft have me assail'd;
Reduc'd me oft to heavy straits,
But never quite prevail'd.

2 They oft have plough'd my patient back
With furrows deep and long;
But our just God has broke their chains,
And rescu'd us from wrong.

3 Defeat, confusion, shameful rout,
Be still the doom of those,
Their righteous doom, who Sion hate,
And Sion's God oppose.

4 Like corn upon our houses tops,
Untimely let them fade,
Which too much heat, and want of root,
Has blasted in the blade.

5 Which in his arms no reaper takes,
But unregarded leaves;
Nor binder thinks it worth his pains
To fold it into sheaves.

6 No traveller that passes by
Vouchsafes a minute's stop,
To give it one kind look or crave
Heav'n's blessing on the crop.

PSALM 130.

1 FROM lowest depths of woe
To God I sent my cry;
Lord hear my supplicating voice
And graciously reply.

2 Should'ſt thou ſeverely judge,
Who can the trial bear?
But thou forgiv'ſt, leſt we deſpond,
And quite renounce thy fear.

3 My ſoul with patience waits
For thee, the living Lord;
My hopes are on thy promiſe built,
Thy never failing word.

4 My longing eyes look out
For thy enliv'ning ray,
More duly than the morning watch
To ſpy the dawning day.

5 Let Iſr'el truſt in God,
No bounds his mercy knows;
The plenteous ſource and ſpring from whence
Eternal ſuccour flows.

6 Whoſe friendly ſtreams to us
Supplies in want convey;
A healing ſpring, a ſpring to cleanſe,
And waſh our guilt away.

PSALM 131.

1 IS there ambition in my heart?
Search, gracious God, and ſee;
Or do I act a haughty part?
Lord, I appeal to thee.

2 I charge my thoughts, be humble ſtill,
And all my carriage mild;
Content, my father, with thy will,
And peaceful as a child.

3 The patient ſoul, the lowly mind,
Shall have a large reward:
Let ſaints in ſorrow lie reſign'd,
And truſt a faithful Lord.

PSALM 132.

1 LET David, Lord, a conſtant place
In thy remembrance find;
Let all the ſorrows he endur'd
Be ever in thy mind.

2 Remember what a ſolemn oath
To thee, his Lord, he ſwore;
How to the mighty God he vow'd,
Whom Jacob's ſons adore.

3 I will not go into my houſe,
Nor to my bed aſcend:
No ſoft repoſe ſhall cloſe my eyes,
Nor ſleep my eye-lids bend:

4 Till for the Lord's deſign'd abode
I mark the deſtin'd ground;
Till I a decent place of reſt
For Jacob's God have found.

5 Th' appointed place, with ſhouts of joy,
At Ephrata we found,
And made the woods and neighb'ring fields,
Our glad applauſe reſound.

6 O with due rev'rence let us then
To his abode repair;
And proſtrate at his footſtool fall'n,
Pour out our humble pray'r.

PART II.

7 Ariſe, O King of grace, ariſe,
And enter to thy reſt;
Lo! thy church waits with longing eyes,
Thus to be own'd and bleſt.

8 Enter with all thy glorious train,
Thy ſpirit and thy word;
All that the ark did once contain,
Could no ſuch grace afford.

9 Cloath all thy miniſters with grace,
Let truth their tongues employ;
That in the Saviour's righteouſneſs
Thy ſaints may ſhout for joy.

10 Here, mighty God, accept our vows,
Here let thy praiſe be ſpread;
Bleſs the proviſions of thy houſe,
And fill thy poor with bread.

11 Here let the Son of David reign,
Let God's anointed ſhine;
Juſtice and truth his court maintain,
With love and pow'r divine.

PART III.

12 Bleſs'd Sion does, in God's eſteem,
All other ſeats excel;
His place of everlaſting reſt,
Where he deſires to dwell.

13 Her ſtore, ſays he, I will increaſe,
Her poor with plenty bleſs;
Her ſaints ſhall ſhout for joy, her prieſts,
My ſaving health confeſs.

14 There David's pow'r ſhall long remain
In his eſtabliſh'd line,
And my anointed ſervant there
Shall with freſh luſtre ſhine.

15 The faces of his vanquiſh'd foes
Confuſion ſhall o'erſpread;
Whilſt, with confirm'd ſucceſs, his crown
Shall flouriſh on his head.

PSALM 133.

1 HOW vaſt muſt their advantage be,
How very great their pleaſure prove,
Who live like brethren, and conſent,
In tender offices of love?

2 True love is like that precious oil,
Which, pour'd on Aaron's ſacred head,
Ran down his beard, and o'er his robes,
Its coſtly fragrant moiſture ſhed.

3 'Tis like refreſhing dew, which does
On Hermon's lofty top diſtil;
Or like the early drops, that fall
On ſacred Sion's fruitful hill.

4 For Sion is the choſen ſeat,
The ſeat where the Almighty King
The promis'd bleſſing has ordain'd,
And fixed life's eternal ſpring.

PSALM 134.

1 BLESS God, ye ſervants that attend
Upon the Lord's moſt ſolemn ſtate;
That in his temple, night by night,
With holy fear and rev'rence wait.

2 Within his houſe lift up your hands,
And ever bleſs his holy name;
From Sion bleſs, thy Iſr'el, Lord,
E'en thou, who heav'n and earth didſt frame.

PSALM 135.

1 PRAISE the Lord with one conſent,
Magnify his holy name;
Let the ſervants of the Lord
Still his worthy praiſe proclaim.

2 Praiſe him, ye that in his houſe,
Wait with never-ceaſing care;
Praiſe him, ye that to his courts
With religious zeal repair.

3 This our trueſt int'reſt is,
Joyful hymns of praiſe to ſing;
With loud ſongs to bleſs his name,
Is a moſt delightful thing.

4 God his own peculiar choice
Doth the ſons of Jacob make;
Iſr'el's num'rous offspring too,
For his treaſure he doth take.

5 That he's great we often have
By our glad experience found;
We have ſeen, that he with pow'r,
Far above all gods, is crown'd.

PART II.

6 Great is the Lord, exal'ted high
Above all pow'rs and ev'ry throne;
Whate'er he pleaſe in earth and ſea,
Or heav'n or hell, his hand hath done.

7 At his command the vapours riſe,
The lightnings flaſh, the thunders roar;
He pours the rain, he brings the wind,
And tempeſt from his airy ſtore.

8 'Twas he thoſe dreadful tokens ſent,
O Egypt, thro' thy ſtubborn land;
When all thy firſt-born, beaſts and men,
Fell dead by his avenging hand.

9 What mighty nations, mighty kings
He ſlew, and their whole country gave
To Iſr'el, whom his hand redeem'd,
No more to be proud Phar'oh's ſlave!

10 His pow'r the ſame, the ſame his grace,
That ſaves us from the hoſts of hell;
And heav'n he gives us to poſſeſs,
Whence thoſe apoſtate angels fell.

PART III.

11 The Lord is good; and works unknown
Are his divine employ:
But ſtill his ſaints are near his throne,
His treaſure and his joy.

12 All pow'r that gods or kings have claim'd,
Is found with him alone;
But heathen gods ſhould ne'er be nam'd
Where our Jehovah's known.

13 Which of the ſtocks and ſtones they truſt,
Can give them ſhow'rs of rain?
In vain they worſhip glitt'ring duſt,
And pray to God in vain.

14 Their gods have tongues that ſpeechleſs prove,
Such as their makers gave;
Their feet were never form'd to move,
Nor hands have pow'r to ſave.

15 Blind are their eyes, their ears are deaf,
Nor hear when mortals pray;
Mortals that wait for their relief,
Are blind and deaf as they.

16 Ye ſervants of the living God
Adore with faith and fear;
He makes the churches his abode,
And claims your honours there.

PSALM 136.

1 GIVE thanks to God moſt high,
The univerſal Lord;
The ſov'reign King of kings:
And be his grace ador'd.
His pow'r and grace
Are ſtill the ſame;
And let his name
Have endleſs praiſe.

2 How mighty is his hand!
What wonders hath he done!
He form'd the earth and ſeas,
And ſpread the heav'ns alone.
Thy mercy, Lord,
Shall ſtill endure;
And ever ſure
Abides thy word.

3 His wiſdom fram'd the ſun
To crown the day with light;
The moon and twinkling ſtars
To cheer the darkſome night.
His pow'r and grace
Are ſtill the ſame;
And let his name
Have endleſs praiſe.

4 He ſmote the firſt-born ſons,
The flow'r of Egypt, dead;
And thence his choſen tribes
With joy and glory led.
Thy mercy, Lord,
Shall ſtill endure;
And ever ſure
Abides thy word.

5 His pow'r and lifted rod
Cleft the Red sea in two;
And for his people made
A wond'rous passage thro'.
His pow'r and grace
Are still the same;
And let his name
Have endless praise.

6 But cruel Phar'oh there
With all his host he drown'd,
And brought his Isr'el safe
Thro' a long desert ground.
Thy mercy, Lord,
Shall still endure;
And ever sure
Abides thy word.

7 The kings of Canaan fell
Beneath his dreadful hand;
While his own servants took
Possession of their land.
His pow'r and grace
Are still the same;
And let his name
Have endless praise.

8 He saw the nations lie,
All perishing in sin,
And pity'd the sad state
The ruin'd world was in.
Thy mercy, Lord,
Shall still endure;
And ever sure
Abides thy word.

9 He sent his only Son,
To save us from our woe,

From ſatan, ſin and death,
And ev'ry hurtful foe.
His pow'r and grace
Are ſtill the ſame;
And let his name
Have endleſs praiſe.

10 Give thanks aloud to God,
To God the heav'nly king;
And let the ſpacious earth
His works and glories ſing.
Thy mercy, Lord,
Shall ſtill endure;
And ever ſure
Abides thy word.

PSALM 137.

1 ALONG the banks where Babel's current flows,
Our captive bands in deep deſpondence ſtray'd,
While Zion's fall in ſad remembrance roſe,
Her friends her children mingled with the dead.

2 The tuneleſs harp, that once with joy we ſtrung,
When praiſe employ'd, and mirth inſpir'd the lay,
In mournful ſilence on the willows hung;
And growing grief prolong'd the tedious day.

3 The barb'rous tyrants, to increaſe the woe,
With taunting ſmiles a ſong of Sion claim;
Bid ſacred praiſe in ſtrains melodious flow,
While they blaſpheme the great Jehovah's name.

4 But how, in heathen chains and lands unknown,
Shall Iſr'el's ſons a ſong of Zion raiſe?
O hapleſs Salem, God's terreſtrial throne,
Thou land of glory, ſacred mount of praiſe!

5 If e'er my mem'ry lose thy lovely name,
If my cold heart neglect my kindred race,
Let dire destruction seize this guilty frame;
My hand shall perish and my voice shall cease.

6 Yet shall the Lord, who hears when Zion calls,
O'ertake her foes with terror and dismay,
His arm avenge her desolated walls,
And raise her children to eternal day.

PSALM 138.

1 WITH my whole heart, my God and King
Thy worthy praise I will proclaim;
Before the gods with joy I'll sing,
And ever bless thy holy name.

2 I'll worship at thy sacred seat,
And, with thy love divine inspir'd,
The praises of thy truth repeat,
Thy truth thro' all thy works admir'd.

3 Thou graciously inclin'st thine ear,
When I to thee address'd my cry;
And when my soul was press'd with fear,
Didst inward strength to me supply.

4 Therefore shall ev'ry earthly prince,
Thy name with constant praise pursue;
When thy bless'd word shall them convince
That all thy works are just and true.

PART II.

5 The GOD of heav'n maintains his state,
Frowns on the proud, and scorns the great:
But from his throne descends to bless
The humble souls that trust his grace.

6 Amidſt a thouſand ſnares I ſtand
Upheld and guarded by thy hand;
Thy words my fainting ſoul revive,
And keep my dying faith alive.

7 Grace will complete what grace begins,
To ſave from ſorrows or from ſins;
The work that wiſdom undertakes,
Eternal mercy ne'er forſakes.

PSALM 139.

1 THOU, Lord, by ſtricteſt ſearch haſt known
My riſing up and lying down;
My ſecret thoughts are known to thee,
Known long before conceiv'd by me.

2 Thine eye my bed and path ſurveys,
My public haunts and private ways;
Thou know'ſt what 'tis my lips would vent;
My yet unutter'd words intent.

3 Surrounded by thy pow'r I ſtand,
On ev'ry ſide I feel thy hand,
O ſkill, for human reach too high!
Too dazzling bright for mortal eye!

4 O could I ſo perfidious be,
To think of once deſerting thee!
Where, Lord, could I thy influence ſhun?
Or whither from thy preſence run?

5 If up to heav'n I take my flight,
'Tis there thou dwell'ſt enthron'd in light;
If down to hell's infernal plains,
'Tis there almighty vengeance reigns.

6 If I the morning's wings could gain,
And fly beyond the weſtern main,
Thy ſwifter hand would firſt arrive
And there arreſt thy fugitive.

7 Or ſhould I try to ſhun thy ſight
Beneath the ſable wings of night;
One glance from thee, one piercing ray,
Would kindle darkneſs into day.

8 The vail of night is no diſguiſe,
No ſcreen from thy all-ſearching eyes;
Thro' midnight ſhades thou find'ſt thy way,
As in the blazing noon of day.

9 Thou know'ſt the texture of my heart,
My reins and ev'ry vital part:
Each ſingle thread in nature's loom
By thee was cover'd in the womb.

10 I'll praiſe thee, from whoſe hands I came
A work of ſuch a curious frame;
The wonders thou in me haſt ſhown,
My ſoul with grateful joy muſt own.

11 Thine eyes my ſubſtance did ſurvey,
While yet a lifeleſs maſs it lay,
In ſecret; how exactly wrought,
Ere from its dark enclоſure brought.

12 Thou didſt the ſhapeleſs embryo ſee,
Its parts were regiſter'd by thee:
Thou ſaw'ſt the daily growth they took,
Form'd by the model of thy book.

13 Let me acknowledge too, O God,
That, ſince this maze of life I trod,
Thy thoughts of love to me ſurmount
The pow'r of numbers to recount.

14 Far ſooner could I reckon o'er
The ſands upon the ocean's ſhore:
Each morn, reviſing what I've done,
I find th' account but new begun.

15 The wicked thou ſhalt ſlay, O God:
Depart from me, ye men of blood,
Whoſe tongues heav'n's majeſty profane,
And take th' Almighty's name in vain.

16 Lord, hate not I their impious crew,
Who thee with enmity purſue?
And does not grief my heart oppreſs,
When reprobates thy laws tranſgreſs?

17 Who practiſe enmity to thee,
Shall utmoſt hatred have from me;
Such men I utterly deteſt,
As if they were my foes profeſt.

18 Search, try, O God, my thoughts and heart,
If miſchief lurks in any part;
Correct me where I go aſtray,
And guide me in thy perfect way.

PSALM 140.

1 PRESERVE me, Lord, from crafty foes,
Of baſe and treacherous intent;
And from the ſons of violence,
On ſtrife and open miſchief bent.

2 Their ſland'ring tongue the ſerpent's ſting,
Tho' keen, in ſharpneſs does exceed;
Between their lips the gall of aſps,
And adder's mortal venom breed.

3 Preſerve me, Lord, from wicked hands,
Nor leave my helpleſs ſoul forlorn,
A prey to ſons of violence,
Who have my utter ruin ſworn.

4 The proud for me, have laid their ſnare,
And ſpread abroad their wily net;
With traps and gins, where e'er I move,
I find my dang'rous ſteps beſet.

5 But thus, environ'd with distress,
Thou art my only God, I said:
LORD hear my supplicating voice,
That calls aloud to thee for aid.

6 O LORD, the GOD, whose saving strength,
Kind succour did to me convey;
And cover'd my advent'rous head,
In the fierce battle's doubtful day.

7 Permit not their unjust designs,
To answer their base heart's desire;
Lest they, encourag'd by success,
Should yet to bolder crimes aspire.

8 First shall their chiefs the sad effects
Of their unjust oppression mourn;
The blast of their invenom'd breath,
Thou wilt upon themselves return.

9 They too, who kindled first the flame,
Shall first its sacrifice become;
The pit which they design'd for me,
Shall be their own untimely tomb.

10 Tho' slander'rs breath may raise a storm,
That fleeting breath will quick decay;
Their rage does but the torrent swell,
That bears themselves by force away.

11 GOD will assert the poor man's cause,
And speedy help and succour give;
The just shall celebrate his praise,
And in his presence ever live.

PSALM 141.

1 MY God, accept my early vows,
Like morning incense in thine house,
And let my nightly worship rise
Sweet as the ev'ning sacrifice.

2 Watch o'er my lips, and guard them, Lord;
From ev'ry raſh and heedleſs word;
Nor let my feet incline to tread
The guilty path where ſinners led.

3 Oh may the righteous, when I ſtray,
Smite and reprove my wand'ring way?
Their gentle words like ointment ſhed,
Shall never bruiſe, but cheer my head.

4 When I behold them preſs'd with grief,
I'll cry to heav'n for their relief;
And by my warm petitions prove
How much I prize their faithful love.

PART II.

5 Around the yawning graves our bones
In ſcatter'd ruins lie,
As thick as from the hewer's axe
The ſever'd ſplinters fly.

6 But, Lord, to thee I ſtill direct,
My ſupplicating eyes;
O leave not deſtitute my ſoul,
Whoſe truſt on thee relies.

7 Do thou preſerve me from the ſnares
That wicked hands have laid;
Let them in their own nets be caught,
While my eſcape is made.

PSALM 142.

1 TO God, with mournful voice,
In deep diſtreſs I pray'd;
Made him the umpire of my cauſe,
My wrongs before him laid.

2 Thou didſt my ſteps direct,
When my griev'd ſoul deſpair'd;
For, where I thought to walk ſecure,
They had their traps prepar'd.

3 I look'd but found no friend
To own me in distress;
All refuge fail'd, no man vouchsaf'd
His pity or redress.

4 To God at last I pray'd:
Thou, Lord, my refuge art;
My portion in the land of life,
Till life itself depart.

5 Reduc'd to greatest straits,
To thee I make my moan:
O save me from oppressing foes,
For me too pow'rful grown.

6 That I may praise thy name,
My soul from prison bring;
Whilst of thy kind regard to me
Assembled saints shall sing.

PSALM 143.

1 MY righteous Judge, my gracious God,
Hear when I spread my hands abroad,
And cry for succour from thy throne,
O make thy truth and mercy known.

2 Let judgment not against me pass;
Behold thy servant pleads thy grace:
Shou'd justice call us to thy bar,
No man alive is guiltless there.

3 Look down in pity, Lord, and see,
The mighty woes that burthen me;
Down to the dust my life is brought,
Like one long bury'd and forgot.

4 I dwell in darkness and unseen,
My heart is desolate within;
My thoughts in musing silence trace
The ancient wonders of thy grace.

5 Thence I derive a glimpſe of hope
To bear my ſinking ſpirits up;
I ſtretch my hands to God again,
And thirſt like parched lands for rain.

6 For thee I thirſt, I pray, I mourn;
When will thy ſmiling face return?
Shall all my joys on earth remove,
And God for ever hide his love?

7 My God, thy long delay to ſave,
Will ſink thy priſ'ner to the grave;
My heart grows faint, and dim mine eye;
Make haſte to help before I die.

8 The night is witneſs to my tears,
Diſtreſſing pains, diſtreſſing fears;
Oh might I hear thy morning voice,
How would my weary'd powers rejoice!

9 In thee I truſt, to thee I ſigh,
And lift my weary ſoul on high;
For thee ſit waiting all the day,
And wear the tireſome hours away.

10 Break off my fetters, Lord, and ſhow,
The path in which my feet ſhould go;
If ſnares and foes beſet the road,
I flee to hide me near my God.

11 Teach me to do thy holy will,
And lead me to thy heav'nly hill:
Let the good ſpirit of thy love
Conduct me to thy courts above.

12 Then ſhall my ſoul no more complain,
The tempter then ſhall rage in vain;
And fleſh, that was my foe before,
Shall never vex my ſpirit more.

PSALM 144.

1 FOR ever bleſs'd be God the Lord,
Who does his needful aid impart;
At once both ſtrength and ſkill affords
To wield my arms with warlike art.

2 His goodneſs is my fort and tow'r,
My ſtrong deliv'rance and my ſhield;
In him I truſt, whoſe matchleſs pow'r
Makes to my ſway fierce nations yield.

3 Lord, what's in man that thou ſhould'ſt love
Such tender care of him to take?
What in his offspring could thee move
Such great account of him to make?

4 The life of man does quickly fade,
His thoughts but empty are and vain;
His days are like a flying ſhade,
Of whoſe ſhort ſtay no ſigns remain.

PART II.

5 In ſolemn ſtate, O God, deſcend,
Whilſt heav'n its lofty head inclines;
The ſmoking hills aſunder rend,
Of thy approach the awful ſigns.

6 Diſcharge thy dreadful lightning round,
And make our ſcatter'd foes retreat;
Them with thy pointed arrows wound,
And their deſtruction ſoon complete.

7 Do thou, O Lord, from heav'n engage
Thy boundleſs pow'r our foes to quell;
And ſnatch us from the ſtormy rage
Of threat'ning waves that proudly ſwell.

8 Fight thou againſt our foreign foes,
Who utter ſpeeches falſe and vain;
Who, though in ſolemn leagues they cloſe,
Their ſworn engagements ne'er maintain.

9 So we to thee, O King of kings,
In new-made hymns our voice will raise,
And instruments of various strings,
Shall help us thus to sing thy praise.

10 " God to our rulers aid affords,
" To them his sure salvation sends;
" 'Tis he that, from the murd'ring sword,
" His faithful servants still defends."

11 Fight thou against our foreign foes,
Who utter speeches false and vain;
Who, though in solemn leagues they close,
Their sworn engagements ne'er maintain.

PART III.

12 Happy the city, where their sons
Like pillars round a palace set,
And daughters bright as polish'd stones
Give strength and beauty to the state.

13 Happy the land in culture dress'd,
Whose flocks and corn have large increase;
Where men securely work or rest,
Nor sons of plunder break their peace.

14 Happy the nation thus endow'd,
But more divinely blest are those
On whom the all-sufficient God
Himself with all his grace bestows.

PSALM 145.

1 MY God, my King, thy various praise
Shall fill the remnant of my days;
Thy grace employ my humble tongue
Till death and glory raise the song.

2 The wings of ev'ry hour shall bear
Some thankful tribute to thine ear;
And ev'ry setting sun shall see
New works of duty done for thee.

3 Thy truth and juſtice I'll proclaim ;
Thy bounty flows an endleſs ſtream ;
Thy mercy ſwift, thine anger ſlow,
But dreadful to the ſtubborn foe.

4 Thy works with ſov'reign glory ſhine,
And ſpeak thy majeſty divine ;
Let ev'ry realm with joy proclaim
The ſound and honour of thy name.

5 Let diſtant times and nations raiſe
The long ſucceſſion of thy praiſe ;
And unborn ages make my ſong
The joy and triumph of their tongue.

6 But who can ſpeak thy wondrous deeds ?
Thy greatneſs all our thoughts exceeds !
Vaſt and unſearchable thy ways !
Vaſt and immortal be thy praiſe.

PART II.

7 Sweet is the mem'ry of thy grace,
My God, my heav'nly King ;
Let age to age thy righteouſneſs
In ſounds of glory ſing.

8 God reigns on high, but ne'er confines
His goodneſs to the ſkies ;
Thro' the whole earth his bounty ſhines,
And ev'ry want ſupplies.

9 With longing eyes thy creatures wait
On thee for daily food,
Thy lib'ral hand provides their meat,
And fills their mouths with good.

10 How kind are thy compaſſions, Lord !
How ſlow thine anger moves !
But ſoon he ſends his pard'ning word
To cheer the ſouls he loves.

11 Creatures with all their endleſs race
Thy pow'r and praiſe proclaim;
But ſaints that taſte thy richer grace
Delight to bleſs thy name.

PART III.

12 Let ev'ry tongue thy goodneſs ſpeak,
Thou ſov'reign Lord of all,
Thy ſtrength'ning hands uphold the weak,
And raiſe the poor that fall.

13 When ſorrow bows the ſpirit down,
Or virtue lies diſtreſs'd
Beneath ſome proud oppreſſor's frown,
Thou giv'ſt the mourners reſt.

13 The Lord ſupports our ſinking days,
And guides our giddy youth:
Holy and juſt are all his ways,
And all his words are truth.

14 He knows the pain his ſervants feel,
He hears his children cry;
And their beſt wiſhes to fulfil,
His grace is ever nigh.

16 His mercy never ſhall remove
From men of heart ſincere;
He ſaves the ſouls, whoſe humble love
Is join'd with holy fear.

17 His ſtubborn foes his ſword ſhall ſlay,
And pierce their hearts with pain;
But none that ſerve the Lord ſhall ſay,
"They fought his aid in vain."

18 My lips ſhall dwell upon his praiſe,
And ſpread his fame abroad;
Let all the ſons of Adam raiſe
The honours of their God.

PSALM 146.

1 PRAISE ye the Lord, my heart ſhall join
In work ſo pleaſant, ſo divine;
Now while the fleſh is mine abode,
And when my ſoul aſcends to God,

2 Praiſe ſhall employ my nobleſt pow'rs,
While immortality endures;
My days of praiſe ſhall ne'er be paſt,
While life, and thought, and being laſt.

3 Why ſhould I make a man my truſt?
Princes muſt die and turn to duſt;
Their breath departs, their pomp and pow'r,
And thoughts, all vaniſh in an hour.

4 Happy the man, whoſe hopes rely
On Iſr'el's God: He made the ſky,
And earth, and ſeas, with all their train,
And none ſhall find his promiſe vain.

5 His truth for ever ſtands ſecure;
He ſaves th' oppreſt, he feeds the poor;
He ſends the lab'ring conſcience peace,
And grants the pris'ners ſweet releaſe.

6 The Lord to ſight reſtores the blind;
The Lord ſupports the ſinking mind;
He helps the ſtranger in diſtreſs,
The widow and the fatherleſs.

7 He loves the ſaints, he knows them well;
But turns the wicked down to hell:
Thy God, O Zion, ever reigns;
Praiſe him in everlaſting ſtrains.

PSALM 147.

1 PRAISE ye the Lord; 'tis good to raise
Our hearts and voices in his praise;
His nature and his works invite
To make this duty our delight.

2 The Lord builds up Jerusalem,
And gathers nations to his name:
His mercy melts the stubborn soul,
And makes the broken spirit whole.

3 He form'd the stars, those heav'nly flames,
He counts their numbers, calls their names,
His sov'reign wisdom knows no bound,
A deep where all our thoughts are drown'd.

4 Great is the Lord, and great his might;
And all his glories infinite:
He crowns the meek, rewards the just,
And treads the wicked to the dust.

PART II.

5 Let Zion praise the mighty God,
And make his honours known abroad;
For sweet the joy, our songs to raise,
And glorious is the work of praise.

6 Our children live secure and blest;
Our shores have peace, our cities rest:
He feeds our sons with finest wheat,
And adds his blessing to their meat.

7 The changing seasons he ordains,
The early and the latter rains;
His flakes of snow like wool he sends,
And thus the springing corn defends.

8 With hoary frost he strews the ground;
His hail descends with dreadful sound;
His icy bands the rivers hold,
And terror arms his wintry cold.

9 He bids the warmer breezes blow,
The ice diſſolves, the waters flow:
But he hath nobler works and ways
To call his people to his praiſe.

10 Thro' all our realm his laws are ſhown;
His goſpel thro' the nation known;
He hath not thus reveal'd his word
To ev'ry land: Praiſe ye the Lord.

PSALM 148.

1 LOUD hallelujahs to the Lord,
From diſtant worlds where creatures dwell;
Let heav'n begin the ſolemn word,
And ſound it dreadful down to hell.

2 The Lord, how abſolute he reigns!
Let ev'ry angel bend the knee;
Sing of his love in heav'nly ſtrains,
And ſpeak how fierce his terrors be.

3 High on a throne his glories dwell,
An awful throne of ſhining bliſs:
Fly thro' the world, O ſun, and tell,
How dark thy beams compar'd to his.

4 Awake ye tempeſts and his fame,
In ſounds of dreadful praiſe declare;
Let the ſweet whiſper of his name
Fill ev'ry gentler breeze of air.

5 Let clouds and winds, and waves agree
To join their praiſe with blazing fire;
Let the firm earth and rolling ſea,
In his eternal ſong conſpire.

6 Ye flow'ry plains proclaim his ſkill;
Ye vallies ſink before his eye;
And let his praiſe from ev'ry hill
Riſe tuneful to the neighb'ring ſky.

7 Ye ſtubborn oaks, and ſtately pines,
Bend your high branches and adore:
Praiſe him, ye beaſts, in diff'rent ſtrains;
The lamb muſt bleat, the lion roar.

8 Ye birds, his praiſe muſt be your theme,
Who form'd to ſong your tuneful voice;
While the dumb fiſh that cut the ſtream,
In his protecting care rejoice.

PART II.

9 Ye kings and judges fear
The Lord the ſov'reign king;
And while you rule us here,
His heav'nly honours ſing:
Nor let the dream
Of pow'r and ſtate,
Make you forget
His pow'r ſupreme.

10 Virgins and youths engage
To ſound his praiſe divine,
While infancy and age
Their feeble voices join:
Wide as he reigns,
His name be ſung
By ev'ry tongue,
In endleſs ſtrains.

11 Let all the nations fear
The God that rules above;
He brings his people near,
And makes them taſte his love:
While earth and ſky
Attempt his praiſe,
His ſaints ſhall raiſe
His honours high.

PSALM 149.

1 O Praiſe ye the Lord,
Prepare your glad voice,
His praiſe in the great
Aſſembly to ſing.
In our great Creator
Let Iſr'el rejoice,
And children of Sion
Be glad in their king.

2 Let them his great name
Extol in the dance;
With timbrel and harp
His praiſes expreſs:
Who always takes pleaſure
His ſaints to advance,
And with his ſalvation
The humble to bleſs.

3 With glory adorn'd,
His people ſhall ſing,
To God, who their beds
With ſafety does ſhield:
Their mouths fill'd with praiſes
Of him their great King:
Whilſt a two-edged ſword
Their right hand ſhall wield.

4 Juſt veng'ance to take,
For injuries paſt:
To puniſh thoſe lands
For ruin deſign'd.
With chains, as their captives,
To tie their king faſt;
With fetters of iron
Their nobles to bind.

5 Thus shall they make good,
When them they destroy,
The dreadful decree
Which God does proclaim:
Such honour and triumph
His saints shall enjoy.
O therefore for ever
Exalt his great name.

PSALM 150.

1 PRAISE ye the Lord, all nature join
In work and worship so divine:
Let heav'n and earth unite and raise
High hallelujahs to his praise.

2 While realms of joy, and worlds around,
Their hallelujahs loud resound;
Let saints below, and saints above,
Exulting sing redeeming love.

3 High hallelujahs well become,
Vile prodigals returned home;
His mighty acts, his wond'rous grace
Demand our highest songs of praise.

4 As instruments well tun'd and strung,
We'll praise the Lord with heart and tongue;
While life remains we'll loud proclaim
High hallelujahs to his name.

5 Beyond the grave in nobler strains,
When freed from sorrow, sin, and pains,
Eternally the church will raise
High hallelujahs to his praise.

END OF THE PSALMS.

HYMNS

AND

SPIRITUAL SONGS.

Hymn 1 to 52, are suited to the Heidelbergh Catechism.

HYMN 1. *Our only Comfort.*

1 SUBSTANTIAL comfort will not grow
In nature's barren soil;
All we can boast till Christ we know,
Is vanity and toil.

2 But where the Lord has planted grace,
And made his glories known;
There fruits of heav'nly joy and peace
Are found, and there alone.

3 A bleeding Saviour seen by faith,
A sense of pard'ning love;
A hope that triumphs over death,
Give joys like those above.

4 To take a glimpse within the vail,
To know that God is mine;
Are springs of joy that never fail,
Unspeakable! divine!

5 These are the joys which satisfy,
And sanctify the mind;
Which makes the spirit mount on high,
And leave the world behind.

6 No more, believers, mourn your lot,
But if you are the Lord's,
Resign to them that know him not,
Such joys as earth affords.

HYMN 2. *Conviction of Sin and Misery by the Law.*

1 VAIN are the hopes the sons of men,
On their own works have built;
Their hearts by nature are unclean,
And all their actions guilt.

2 Let Jew and Gentile stop their mouths,
Without a murm'ring word,
And the whole race of Adam stand
Guilty before the Lord.

3 In vain we ask God's righteous law
To justify us now,
Since to convince, and to condemn,
Is all the law can do.

4 Jesus, how glorious is thy grace,
When in thy name we trust!
Our faith receives a righteousness
That makes the sinner just.

HYMN 3. *Original Sin.*

1 OUR nat'ral and our fed'ral head
In paradise was plac'd,
In his Creator's image made
With strength and wisdom grac'd.

2 Bless'd with the joys of innocence,
Firm and secure he stood,
Till he debas'd his soul to sense,
And ate th' unlawful food.

3 Now back with humble shame we look
On our original;
How is our nature dash'd and broke
In our first father's fall!

4 To all that's good, averse, and blind,
But prone to all that's ill;

What dreadful darkneſs veils our mind!
How obſtinate our will!

5 Conceiv'd in ſin (O wretched ſtate!)
Before we draw our breath,
The firſt young pulſe begins to beat
Depravity and death.

6 Wild and unwholeſome as the root
Will all the branches be;
How can we hope for living fruit
From ſuch a deadly tree?

7 What mortal pow'r from things unclean
Can pure productions bring?
Who can command a vital ſtream
From an infected ſpring?

8 Yet, mighty God, thy wond'rous love
Can make our nature clean,
While Chriſt and grace prevail above,
The tempter, death and ſin.

9 The ſecond Adam can reſtore
The ruins of the firſt;
Hoſanna to that ſov'reign pow'r
That new-creates our duſt!

PART II. *We muſt be Born again.*

10 Hear the terms that never vary,
"To repent and to believe;"
Both of theſe are neceſſary,
Both from Jeſus we receive.
O then ſinner duly ponder
Theſe, in thine impartial mind:
And ne'er think to put aſunder
What the Lord has wiſely join'd.

11 No high words of ready talkers,
No mere doctrine will ſuffice;

Broken hearts and humble walkers,
Theſe are dear in Jeſu's eyes.
Tinkling ſounds of diſputation,
Naked knowledge all are vain,
Ev'ry ſoul that gains ſalvation
Muſt, and ſhall BE BORN AGAIN.

HYMN 4. *The Juſtice of God.*

1 ETERNAL King! the greateſt, beſt,
For ever glorious, ever bleſt;
The great I AM, Jehovah, Lord,
By ſeraphims and ſaints ador'd.

2 Exalted in perfections bright,
Too dazzling far for mortal ſight,
Thou reign'ſt ſupreme o'er thoſe who dwell
In heav'n above, on earth, or hell.

3 Thy creatures all on thee depend
Their being's author, and their end;
The God who made, upholds them ſtill,
And rules them by his ſov'reign will.

4 Tho' cloath'd with majeſty and might,
The Judge of all the world does right,
In equal balance holds the ſcale
Where truth and equity prevail.

5 Juſtice, the firm foundation lays,
Of all thy laws, thy works, and ways;
Obedient ſouls will ever find
A God that's faithful, loving, kind.

6 But he who ſins, muſt die accurs'd,
A God all mercy is unjuſt;
Curs'd is the man who dares withdraw
Obedience from thy holy law.

7 Where then great God, or how ſhall we
Approach thy dreadful majeſty!

Thy ſacred law we oft have broke,
And ſtand obnoxious to thy ſtroke.

8 But O thou holy, juſt, and true!
Tho' juſtice muſt have all its due,
Thou can'ſt be juſt, yet juſtify,
The ſoul that doth on Chriſt rely.

9 O boundleſs wiſdom, love, and pow'r!
Thy matchleſs mercy we adore,
That found out this amazing plan
To ſave thy ruin'd creature man.

10 We plead the ſuff'rings of thy Son,
We plead his righteouſneſs alone:
He bore the curſe, whence thou art juſt
In pard'ning thoſe who were accurs'd.

HYMN 5. *A Saviour is neceſſary.*

1 ENSLAV'D by ſin and bound in chains
Beneath its dreadful tyrant ſway,
And doom'd to everlaſting pains,
We wretched guilty captives lay.

2 Nor can our arm procure our peace;
Nor will the world's collected ſtore
Suffice to purchaſe our releaſe;
A thouſand worlds were all too poor.

3 A Saviour, man, and mighty God,
A glorious ranſom muſt procure;
Juſtice divine demands his blood,
And nothing leſs can life inſure.

4 Jeſus the man, the mighty God,
This all-ſufficient ranſom paid:
The Mediator's precious blood
For wretched ſinners has been ſhed.

5 Jesus the sacrifice became,
To rescue guilty souls from hell;
The spotless, bleeding, dying Lamb,
Beneath avenging justice fell.

6 Amazing justice! love divine!
O may our grateful hearts adore
The matchless grace, nor yield to sin,
Nor wear its cruel fetters more!

HYMN 6. *Emmanuel.*

1 MY song shall bless the Lord of all,
My praise shall climb to his abode;
Thee, Saviour, by that name I call,
The great supreme, the mighty God.

2 As much, when in the manger laid,
Almighty Ruler of the sky;
As when the six days work he made,
Fill'd all the morning-stars with joy.

3 Of all the crowns Jehovah bears,
Salvation is his dearest claim;
That gracious sound well pleas'd, he hears,
And owns, Emmanuel for his name.

4 As man, he pities my complaint;
His pow'r and truth are all divine;
As God supreme, he cannot faint,
Salvation's sure, and will be mine.

PART II. *The Messiah is come.*

5 Messiah's come—with joy behold
The days by prophets long foretold:
Judah, thy royal sceptre's broke,
And time still proves what Jacob spoke.

6 Daniel, thy weeks are all expir'd,
The time prophetic seals requir'd;

Cut off for sins, but not his own,
Thy prince Messiah did atone.

7 Thy famous temple, Solomon,
Is by the latter far out-shone:
It wanted not thy glitt'ring store,
Messiah's presence grac'd it more.

8 We see the prophecies fulfill'd
In Jesus that most wondrous child:
His birth, his life, his death combine
To prove his character divine.

9 Jesus, thy gospel firmly stands
A blessing to these favour'd lands:
No infidel shall be our dread,
Since thou art risen from the dead.

HYMN 7. *All Men are not saved.*

1 DESTRUCTION's dangerous road
What multitudes pursue!
While that which leads the soul to God,
Is known or sought by few.

2 Believers enter in
By Christ, the living door;
But they who will not leave their sin,
Must perish ever more.

3 If self must be deny'd,
And sin forsaken quite;
They rather choose the way that's wide,
And strive to think it right.

4 Encompass'd by a throng,
On numbers they depend;
They think so many can't be wrong,
And miss a happy end.

5 But numbers are no mark
That men will right be found;
A few were fav'd in Noah's ark
For many millions drown'd.

6 Obey the gospel call,
And enter while you may;
The flock of Christ remains still small
And none are safe but they.

7 Lord, open sinners' eyes,
Their awful state to see;
And make them, ere the storm arise,
To thee for safety flee.

PART II. *Faith.*

8 Faith!—'tis a precious grace,
Where'er it is bestow'd!
It boasts of a celestial birth,
And is the gift of God!

9 Jesus it owns a King,
An all-atoning Priest,
It claims no merit of its own,
But finds it all in Christ.

10 To him it leads the soul,
When fill'd with deep distress;
Appropriates his precious blood,
And trusts his righteousness.

11 Since 'tis thy work alone,
And that divinely free;
Lord, send the Spirit of thy Son
To work this faith in me.

PART III. *The Creed.*

12 In God the Father I believe,
Who heav'n and earth did frame,
By his almighty word; his praise
And glory to proclaim.

13 With firmest confidence my soul
Depends on him alone;
For he my God, and Father is,
Thro' Jesus Christ his Son.

14 His holy Providence upholds,
And rules supreme o'er all;
I therefore will rejoice in him,
Whatever doth befal.

15 I do believe in Jesus Christ,
His only Son, our Lord,
Begotten from eternity,
The everlasting word.

16 Who was conceived by the pow'r
Of God the Holy Ghost;
And of the virgin Mary born,
To save that which was lost.

17 He under *Pilate*'s tyranny,
To shame and death was doom'd;
Was crucify'd to prove his death,
He also was entomb'd.

18 The wrath of an offended God
On him, our surety, fell:
In soul distress, he, as it were,
Descended into hell.

19 He rose the third day from the grave,
A mighty conqueror,
O'er sin, death, hell, and all his foes,
And lives for evermore.

20 He into heav'n, moſt glorioufly,
In triumph, did aſcend;
To plead our cauſe; his church to bleſs,
He ſits at God's right hand.

21 From whence he ſhall appear again,
In ſplendid majeſty,
To judge the world in righteouſneſs,
His ſaints to glorify.

22 I in the Holy Ghoſt believe,
A perſon real, and one
In eſſence, pow'r, eternity,
With Father and with Son.

23 An holy cath'lic church I own,
The heirs of heav'n deſign'd;
By union one to Chriſt their head,
And one another join'd.

24 Redemption, thro' the blood of Chriſt,
I heartily embrace;
Ev'n the forgiveneſs of my ſins,
The gift of ſov'reign grace.

25 The reſurrection of the dead,
Sincerely I maintain;
My ſoul and body glorify'd,
With Chriſt ſhall live and reign.

26 The hopes of everlaſting life,
My fainting ſoul ſuſtain;
Let God for ever be ador'd,
Let all men ſay, *Amen!*

27 To Father, Son and Holy Ghoſt,
The God whom we adore,
Be glory, as it was, is now,
And ſhall be evermore.

HYMN 8. *The Trinity.*

1 TO comprehend the Three in One
Is more than higheſt angels can;
Or what the Trinity has done
From death and hell to ranſom man.

2 But all believers this may boaſt
(A truth from nature never learn'd)
That Father, Son, and Holy Ghoſt,
To ſave their ſouls are all concern'd.

3 The Father's love in this we find;
He made his Son our ſacrifice.
The Son in love his life reſign'd.
The Holy Ghoſt this blood applies.

4 Thus we the Trinity can praiſe
One only God, thro' Chriſt our King;
Our grateful hearts and voices raiſe
In faith and love; while thus we ſing;

5 Glory to God the Father be;
Becauſe he ſent his Son to die.
Glory to God the Son; that he
Did with ſuch willingneſs comply.

6 Glory to God the Holy Ghoſt,
Who to our hearts this love reveals.
Thus God three-one to ſinners loſt
Salvation *ſends*, *procures*, and *ſeals*.

HYMN 9. *God the Father, Almighty Creator.*

1 ALMIGHTY God we praiſe, and own,
Thee our Creator, King alone;
All things were made to honour thee
O Father of eternity.

2 To thee all angels loudly cry,
The heav'ns and all the pow'rs on high,

Cherubs and ſeraphim proclaim,
And cry, thrice holy to thy name.

3 Lord God of hoſts thy preſence bright
Fills heav'n and earth with beauteous light;
Th' apoſtles happy company,
And ancient prophets all praiſe thee.

4 The crowned martyrs noble hoſt,
The holy church in every coaſt,
Their Maker for their Father own,
Now reconcil'd in Chriſt his Son.

HYMN 10. *Providence.*

1 GOD moves in a myſterious way,
His wonders to perform;
He plants his footſteps in the ſea,
And rides upon the ſtorm.

2 Deep in unfathomable mines
Of never-failing ſkill,
He treaſures up his bright deſigns,
And works his ſov'reign will.

3 Ye fearful ſaints, freſh courage take,
The clouds ye ſo much dread
Are big with mercy, and ſhall break
In bleſſings on your head.

4 Judge not the Lord by feeble ſenſe,
But truſt him for his grace;
Behind a frowning Providence,
He hides a ſmiling face.

5 His purpoſes will ripen faſt,
Unfolding every hour;
The bud may have a bitter taſte,
But ſweet will be the flower.

6 Blind unbelief is ſure to err,
And ſcan this work in vain;

God is his own interpreter,
And he will make it plain.

PART II. *The Lord will provide.*

7 Tho' troubles assail,
And dangers affright,
Tho' friends should all fail,
And foes all unite:
Yet one thing secures us,
Whatever betide,
The scriptures assure us,
The Lord will provide.

8 The birds without barn
Or storehouse, are fed;
From them let us learn
To trust for our bread:
His saints what is fitting,
Shall ne'er be deny'd
So long as 'tis written,
The Lord will provide.

9 We may, like the ships,
By tempests be tost
On perilous deeps,
But cannot be lost:
Tho' satan enrages,
The wind and the tide,
The promise engages,
The Lord will provide.

10 His call we obey,
Like Abra'm of old,
Not knowing our way,
But faith makes us bold;
For tho' we are strangers
We have a good guide,
And trust in all dangers,
The Lord will provide.

11 When ſatan appears
To ſtop up our path,
And fill us with fears,
We triumph by faith,
He cannot take from us,
Tho' oft he has try'd,
This heart-cheering promiſe,
The Lord will provide.

12 He tells us we're weak,
Our hope is in vain,
The good that we ſeek
We ne'er ſhall obtain;
But when ſuch ſuggeſtions
Our ſpirits have ply'd,
This anſwers all queſtions,
The Lord will provide.

13 No ſtrength of our own,
Or goodneſs we claim,
Yet ſince we have known
The Saviour's great name;
In this our ſtrong tower
For ſafety we hide,
The Lord is our power,
The Lord will provide.

14 When life ſinks apace,
And death is in view,
This word of his grace
Shall comfort us thro':
No fearing or doubting
With Chriſt on our ſide,
We hope to die ſhouting,
The Lord will provide.

HYMN 11. *The Name of Jesus.*

1 I'M not asham'd to own my Lord,
Or to defend his cause,
Maintain the honour of his word,
The glory of his cross.

2 Jesus, my God! I know his name;
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.

3 Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour.

4 Then will he own my worthless name
Before his Father's face,
And in the new Jerusalem
Appoint my soul a place.

PART II. *Jesus the only Saviour.*

5 Jesus, the spring of joys divine,
Whence all our hopes and comforts flow;
Jesus, no other name but thine
Can save us from eternal woe.

6 In vain would boasting reason find
The way to happiness and God;
Her weak directions leave the mind
Bewilder'd in a dubious road.

7 No other name will heav'n approve;
Thou art the true, the living way,
(Ordain'd by everlasting love,)
To the bright realms of endless day.

8 Safe lead us thro' this world of night,
And bring us to the blissful plains,

The regions of unclouded light,
Where perfect joy for ever reigns.

HYMN 12. *The offices of Christ.*

1 WE bless the prophet of the Lord,
That comes with truth and grace;
Jesus, thy spirit, and thy word,
Shall lead us in thy ways.

2 We rev'rence our high-priest above,
Who offer'd up his blood,
And lives to carry on his love,
By pleading with our God.

3 We honour our exalted King;
How sweet are his commands!
He guards our souls from hell and sin,
By his almighty hands.

4 Hosanna to his blessed name,
Who saves by glorious ways;
Th' anointed Saviour has a claim
To our immortal praise.

PART II. *The Christian.*

5 Honour and happiness unite
To make the christian's name a praise:
How fair the scene, how clear the light,
That fills the remnant of his days!

6 A kingly character he bears,
No change his priestly office knows:
Unfading is the crown he wears,
His joys can never reach a close.

7 Of God anointed from on high,
The truth he boldly will profess;
He dares to live and dares to die,
His steps are dignity and grace.

8 The noblest creature seen below,
Ordain'd to fill a throne above;
God gives him all he can bestow,
His kingdom of eternal love!

HYMN 13. *Christ the eternal Son of God.*

1 O Christ, thou glorious King, we own
Thee to be God's eternal Son:
The Father's fulness, life divine
Mysteriously are also thine.

2 When rolling years brought on the day,
Foretold and fix'd for this display,
Thou, our deliv'rance to obtain,
Didst not the Virgin's womb disdain.

3 At God's right hand, now, Lord, thou'rt plac'd,
And with thy Father's glory grac'd,
There to remain till thou shalt come,
As judge to pass our final doom.

4 From day to day, O Lord, do we
On high exalt and honour thee:
Thy name we worship and adore,
World without end, for evermore.

PART II. *Christ the Lord of his people.*

5 Backsliders, who your mis'ry feel,
Attend your Saviour's call;
Return, he'll your backslidings heal;
O crown him Lord of all.

6 Tho' crimson sin increase your guilt,
And painful is your thrall;
For broken hearts his blood was spilt;
O crown him Lord of all.

7 Take with you words, approach his throne,
And low before him fall:

He underſtands the ſpirit's groan;
O crown him Lord of all.

8 Whoever comes he'll not caſt out,
Altho' your faith be ſmall;
His faithfulneſs you cannot doubt:
O crown him Lord of all.

HYMN 14. *The Incarnation.*

1 THE Virgin's promis'd Son is born;
Behold th' expected child appear:
Let infidels forbear their ſcorn
For God himſelf approaches near.

2 The government of earth and ſeas
Upon his ſhoulders ſhall be laid;
His wide dominions ſhall increaſe,
And honours to his name be paid.

3 Jeſus the holy child ſhall ſit
High on his Father David's throne,
Shall cruſh his foes beneath his feet,
And reign to ages yet unknown.

PART II. *The eternal Son of God took upon him the very Nature of Man.*

4 God *with us!* O glorious name!
Let it ſhine in endleſs fame:
God and man in Chriſt unite,
O myſterious depth and height!

5 God *with us!* th' eternal Son
Took our ſoul, our fleſh, and bone.
Now, ye ſaints, his grace admire,
Swell the ſong with holy fire.

6 God *with us!* but tainted not
With the firſt tranſgreſſors' blot;

Yet did he our ſins ſuſtain,
Bear the guilt, the curſe, the pain.

7 God *with us!* O wondrous grace!
Let us ſee him face to face,
That we may *Immanuel* ſing,
As we ought, our God and King.

PART III. *The Mediator born for glorious purpoſes.*

8 Hark the glad ſound! the Saviour's come!
The Saviour promis'd long!
Let ev'ry heart prepare a throne,
And ev'ry voice a ſong.

9 On him the Spirit largely pour'd
Exerts its ſacred fire;
Wiſdom and might, and zeal and love
His holy breaſt inſpire.

10 He comes the pris'ners to releaſe,
In *ſatan*'s bondage held;
The gates of braſs before him burſt,
The iron fetters yield.

11 He comes from thickeſt films of vice
To clear the mental ray,
And on the eye-balls of the blind
To pour celeſtial day.

12 He comes the broken heart to bind,
The bleeding ſoul to cure,
And with his righteouſneſs and grace
T' enrich the humble poor.

13 His goſpel trumpets publiſh loud
The *jub'lee* of the Lord;
His people are redeemed now,
Their heritage reſtor'd.

14 Our glad *Hoſannas*, Prince of peace,
Thy welcome ſhall proclaim;
And heav'n's eternal arches ring
With thy beloved name.

HYMN 15. *He ſuffered.*

1 O Lord, when faith with fixed eyes
Beholds thy wondrous ſacrifice,
Love riſes to an ardent flame,
And we all other hope diſclaim.

2 With cold affections who can ſee
The thorns, the ſcourge, the nails, the tree,
The flowing tears, and crimſon ſweat,
Thy bleeding hands, and head, and feet!

3 Jeſus, what millions of our race
Have been the triumphs of thy grace,
And millions more to thee ſhall fly,
And on thy ſacrifice rely.

4 The ſorrow, ſhame and death were *thine*,
And all the ſtores of wrath divine!
Ours are the pardon, life and bliſs:
What love can be compar'd to this?

PART II. *He was crucified.*

5 Stretch'd on the croſs the Saviour dies,
Hark! his expiring groans ariſe!
See, from his hands, his feet, his ſide,
Runs down the ſacred crimſon tide!

6 Believers now, behold the man,
The man of grief condemn'd for you,
The Lamb of God for ſinners ſlain,
Weeping to Calvary purſue.

7 His ſacred limbs they ſtretch, they tear,
With nails they faſten to the wood—

His facred limbs—expos'd and bare,
Or only cover'd with his blood.

8 See there! his temples crown'd with thorns,
His bleeding hands extended wide,
His ſtreaming feet transfix'd and torn,
The fountain guſhing from his ſide.

9 Thou dear, thou ſuff'ring Son of God,
How doth thy heart to ſinners move!
Sprinkle on us thy precious blood,
Conſtrain us with thy dying love!

HYMN 16. *The Death of Chriſt was neceſſary.*

1 IMMORTAL God, on thee we call,
The great original of all;
Thro' thee we are, to thee we tend,
Our ſure ſupport, our glorious end.

2 We praiſe that wiſe myſterious grace,
That pitied our revolted race,
And *Jeſus*, our great cov'nant head,
The captain of ſalvation made.

3 Thy *juſtice* doom'd that he muſt die,
Who for our ſins would ſatisfy;
His death was therefore fix'd of old,
And in thy word of *truth* foretold.

4 A ſcene of wonders here we ſee,
Worthy thy Son, and worthy thee;
And, while this theme employs our tongues,
All heav'n unites its ſweeteſt ſongs.

PART II. *Death to the Believer deſirable.*

5 While on the verge of life I ſtand,
And view the ſcene on either hand,
My ſpirit ſtruggles with my clay,
And longs to wing its flight away.

6 Where Jesus dwells my soul would be;
And faints my much-lov'd Lord to see;
Earth, twine no more about my heart,
For 'tis far better to depart.

7 Come, ye angelic envoys, come
And lead the willing pilgrim home!
Ye know the way to Jesus' throne,
Source of my joys, and of your own.

8 That blissful interview, how sweet!
To fall transported at his feet!
Rais'd in his arms, to view his face,
Thro' the full beamings of his grace!

9 As with a *Seraph*'s voice to sing!
To fly as on a *Cherub*'s wing!
Performing with unweary'd hands,
The present Saviour's high commands.

10 Yet, with these prospects full in sight,
We'll wait thy signal for the flight;
For while thy service we pursue,
We find a heaven in all we do.

PART III. *He descended into Hell.*

11 And did the holy and the just,
The Sov'reign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise?

12 Yes, the Redeemer in his soul
Sustain'd the pains of hell;
The wrath of God without controul,
On him our surety fell.

13 He took the dying sinner's place,
And suffered in his stead;
For man, (O miracle of grace!)
For man the Saviour bled!

14 Dear Lord, what heav'nly wonders dwell,
In thy atoning blood!
By this are ſinners ſnatch'd from hell,
And rebels brought to God.

15 Jeſus, my ſoul, adoring, bends
To love ſo full, ſo free;
And may I hope that love extends
Its ſacred power to me?

16 What glad return can I impart
For favours ſo divine?
O take my all—this worthleſs heart,
And make it only thine.

HYMN 17. *The Reſurrection of Chriſt.*

1 'TIS *finiſhed*, the Redeemer cries;
Then lowly bows his fainting head;
And ſoon th' expiring ſacrifice
Sinks, to the regions of the dead.

2 *'Tis done*—the mighty work is done!
For men or angels much too great;
Which none, but God's eternal Son;
Or would attempt or could complete.

3 *'Tis done*—old things are paſt away,
And a new ſtate of things begun;
A kingdom which ſhall ne'er decay,
But ſhall out-laſt the circling ſun.

4 A new account of time begins,
Now our dear Lord reſumes his breath,
Charg'd with our ſorrows and our ſins,
Our lives ſo ranſom by his death.

5 Once he was dead, but now he reigns,
He lives, he lives, he lives again;
Let's tell our joys in pious ſtrains,
And ſpread the glory of his name.

HYMN 18. *He afcended into Heaven.*

1 OUR Lord is rifen from the dead,
Our Jefus is gone up on high;
The powers of hell are captive led,
Dragg'd to the portals of the fky.

2 There his triumphal chariot waits,
And angels chant the folemn lay,
"Lift up your heads, ye heavenly gates!"
"Ye everlafting doors, give way!"

3 Loofe all your bars of maffy light,
And wide unfold the radiant fcene;
He claims thofe manfions as his right,
Receive the King of glory in.

4 "Who is the King of glory, who?"
The Lord that all his foes o'ercame,
The world, fin, death, and hell o'erthrew,
And Jefus is the conqueror's name.

5 Lo! his triumphant chariot waits,
And angels chant the folemn lay,
"Lift up your heads, ye heavenly gates!
"Ye everlafting doors, give way!"

6 "Who is the King of glory, who?"
The Lord of boundlefs power poffefs'd,
The King of faints and angels too,
God over all for ever blefs'd.

HYMN 19. *He fitteth at the right Hand of God.*

1 JESUS the Lord our fouls adore,
A painful fuff'rer now no more;
High on his Father's throne he reigns
O'er earth, and heav'n's extenfive plains.

2 His race for ever is compleat;
For ever undifturb'd his feat;

Myriads of angels round him fly,
And sing his well-gain'd victory.

3 Yet 'midst the honours of his throne,
He joys not for himself alone;
His meanest servants share their part,
Share in that royal tender heart.

4 Raise, raise, my soul, thy raptur'd sight
With sacred wonder and delight;
Jesus at God's right hand now see
Enter'd within the vail for thee.

PART II. *Christ will come to judge the World.*

5 Now to the Lord, that made us know
The wonders of his dying love,
Be humble honours paid below,
And strains of nobler praise above.

6 'Twas he that cleans'd our foulest sins,
And wash'd us in his richest blood;
'Tis he that makes us priests and kings,
And brings us rebels near to God.

7 To Jesus, our atoning Priest,
To Jesus, our superior King,
Be everlasting pow'r confess'd,
And every tongue his glory sing.

8 Behold, on flying clouds he comes,
And ev'ry eye shall see his face;
Tho' with our sins we pierc'd him once;
He now displays his pard'ning grace.

9 The unbelieving world shall wail,
While we rejoice to see the day,
Come, Lord: nor let thy promise fail,
Nor let thy chariots long delay.

HYMN 20. *God the Holy Ghost.*

1 ETERNAL Spirit! we confess,
And sing the wonders of thy grace;
Thy pow'r conveys our blessing down
From God the Father and the Son.

2 Enlighten'd by thine heav'nly ray,
Our shades and darkness turn to day;
We learn the meaning of thy word,
And find salvation in the Lord.

3 Thy pow'r and glory works within,
And breaks the chains of reigning sin;
Doth our imperious lusts subdue,
And forms our wretched hearts a-new.

4 The troubled conscience knows thy voice,
Thy cheering words awake our joys;
Thy words allay the stormy wind,
And calm the surges of the mind.

HYMN 21. *The Church.*

1 WE are a garden wall'd around,
Chosen, and made peculiar ground;
A little spot, enclos'd by grace,
Out of the world's wide wilderness.

2 Like trees of myrrh and spice, we stand,
Planted by God the Father's hand;
And all his springs in Sion flow,
To make the young plantation grow.

3 Awake, O heav'nly wind, and come,
Blow on this garden of perfume;
Spirit divine, descend, and breathe
A gracious gale on plants beneath.

4 Make our beſt ſpices flow abroad,
To entertain our Saviour, God:
And faith, and love, and joy appear,
And every grace be active here.

PART II. *Communion of Saints.*

5 Bleſt be the tie that binds
Our hearts in chriſtian love;
The fellowſhip of kindred minds
Is like to that above.

6 Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

7 We ſhare our mutual woes;
Our mutual burdens bear;
And often for each other flows
The ſympathizing tear.

8 Allied to Chriſt our head,
We act, we grow, and thrive;
Nor will he leave us with the dead,
While he remains alive.

9 This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to ſee the day.

10 From ſorrow, toil, and pain,
And ſin we ſhall be free;
And perfect love and friendſhip reign
Thro' all eternity.

PART III. *Forgiveneſs of Sins.*

11 Supreme in mercy, who ſhall dare,
With thy compaſſion to compare;
For Jeſus' ſake thou doſt forgive,
And bid the trembling ſinner live.

12 Millions of our tranſgreſſions paſt,
Cancell'd behind thy back are caſt;
Thy grace, a ſea without a ſhore,
O'erflows them, and they riſe no more.

13 And leſt new legions ſhould invade,
And make the pardon'd ſoul afraid,
Our inbred luſts thou wilt ſubdue.
And form degen'rate hearts a-new.

14 Thy truth to *Jacob* ſhall prevail;
Thy oath to *Abram* cannot fail;
The hope of ſaints in ancient days,
Which ages yet unborn ſhall praiſe.

HYMN 22. *Reſurrection of the Dead.*

1 BLEST *Jeſus*, ſource of ev'ry grace,
From far to view thy ſmiling face,
While abſent thus by faith we live,
Exceeds all joys that earth can give.

2 But O! what extacy unknown
Fills the wide circle round thy throne,
Where ev'ry rapt'rous hour appears
Nobler than millions of our years!

3 Millions by millions multiply'd,
Shall ne'er thy ſaints from thee divide;
But the bright legions live and praiſe
Thro' all thy own immortal days.

4 O happy dead, in thee that sleep,
While o'er their mould'ring dust we weep!
O faithful Saviour, who shalt come
That dust to ransom from the tomb!

5 While thine unerring word imparts
So rich a cordial to our hearts,
Thro' tears our triumphs shall be shown,
Tho' round their graves, and near our own.

PART II. *Life everlasting.*

6 Amazing grace! (how sweet the sound!)
That sav'd a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

7 'Twas grace that taught my heart to fear,
And grace my fears reliev'd;
How precious did that grace appear,
The hour I first believ'd!

8 Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

9 The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

10 Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the vail,
A life of joy and peace.

11 There joys unseen by mortal eyes,
Or reason's feeble ray,
In ever blooming prospects rise,
Unconscious of decay.

12 Then now, on faith's ſublimeſt wing,
Let ardent wiſhes riſe
To thoſe bright ſcenes, where pleaſures ſpring,
Immortal in the ſkies.

HYMN 23. *Juſtification.*

1 LORD, thy imputed righteouſneſs
My beauty is, my glorious dreſs:
'Midſt flaming worlds in this array'd,
With joy ſhall I lift up my head.

2 When from the duſt of death I riſe,
To take my manſion in the ſkies,
E'en then ſhall this be all my plea,
"Jeſus hath liv'd and dy'd for me."

3 Bold ſhall I ſtand in that great day,
For who aught to my charge ſhall lay?
While thro' thy blood abſolv'd I am,
From ſin's tremendous curſe and ſhame.

4 Thus Abraham the friend of God,
Thus all the armies bought with blood,
By faith on thee alone rely'd,
And in the Lord were juſtify'd.

5 This ſpotleſs robe the ſame appears
When ruin'd nature ſinks in years:
No age can change its glorious hue,
The robe of Chriſt is ever new.

6 O! let the dead now hear thy voice!
Bid, Lord, thy mourning ones rejoice;
Their beauty this, their glorious dreſs,
"Jeſus, the Lord our righteouſneſs."

HYMN 24. *Our works are no part of our righteouſneſs before God.*

1 NO more, my God, I boaſt no more
Of all the duties I have done;
I quit the hopes I held before,
To truſt the merits of thy Son.

2 Now, for the love I bear his name,
What was my gain, I count my loſs;
My former pride I call my ſhame,
And nail my glory to his croſs.

3 Yes, and I muſt and will eſteem
All things but loſs for Jeſus' ſake;
O may my ſoul be found in him,
And of his righteouſneſs partake!

4 The beſt obedience of my hands
Dares not appear before thy throne;
But faith can anſwer thy demands,
By pleading what my Lord has done.

HYMN 25. *The Sacraments.*

1 MY Saviour God, my ſov'reign Prince,
Reigns far above the ſkies;
But brings his graces down to ſenſe,
And helps my faith to riſe.

2 My eyes and ears ſhall bleſs his name,
They read and hear his word:
My touch and taſte ſhall do the ſame,
When they receive the Lord.

3 Baptiſmal water is deſign'd
To ſeal his cleanſing grace,
While at his feaſt of bread and wine
He gave his ſaints a place;

4 But not the waters of a flood
Can make my flesh so clean,
As by his spirit and his blood
He'll wash my soul from sin.

5 Not choicest meats, or noblest wines,
So much my heart refresh,
As when my faith goes thro' the signs,
And feeds upon his flesh.

6 I love the Lord, that stoops so low,
To give his word a seal:
But the rich grace his hands bestow
Exceeds the figures still.

HYMN 26. *Baptism.*

1 'TWAS the commission of our Lord,
Go teach the nations, and baptize,
The nations have receiv'd the word
Since he ascended to the skies.

2 He sits upon th' eternal hills,
With grace and pardon in his hands,
And sends his cov'nant, with the seals,
To bless the distant heathen lands.

3 *Repent, and be baptiz'd,* he saith,
For the remission of your sins;
And thus our sense assists our faith,
And shews us what his gospel means.

4 Our souls he washes in his blood,
As water makes the body clean;
And the good Spirit of our God
Descends like purifying rain.

5 Thus we engage ourselves to thee,
And seal our cov'nant with the Lord;
O may the great eternal Three
In heav'n our solemn vows record!

HYMN 27. *Infant Baptism.*

1 THUS saith the mercy of the Lord,
I'll be a God to thee;
I'll bless thy num'rous race, and they
Shall be a seed to me.

2 Abra'm believ'd the promis'd grace,
And gave his child to God;
But water seals the blessing now
That once was seal'd with blood.

3 Jesus the antient faith confirms,
To our great fathers giv'n;
He takes young children to his arms
And calls them heirs of heav'n.

4 Our God, how faithful are his ways!
His love endures the same:
Nor from the promise of his grace
Blots out the children's name.

5 With the same blessing grace endows
The Gentile and the Jew;
If pure and holy be the root,
Such are the branches too.

6 Then let the children of the saints
Be dedicate to God;
Pour out thy Spirit on them, Lord!
And wash them in thy blood.

7 Thus to the parents and their seed
Shall thy salvation come,
And num'rous households meet at last
In one eternal home.

8 Thy faithful saints, eternal King!
This precious truth embrace;
To thee their infant offspring bring,
And humbly claim thy grace.

H Y M N 28. *The Lord's Supper.*

1 'TWAS on that dark, that doleful night,
When pow'rs of earth and hell arose
Against the Son of God's delight,
And friends betray'd him to his foes.

2 Before the mournful scene began,
He took the bread, and bless'd, and brake;
What love thro' all his actions ran!
What wondrous words of grace he spake!

3 *This is my body broke for sin,*
Receive and eat the living food;
Then took the cup, and bless'd the wine!
'Tis the new cov'nant in my blood.

4 *Do this* (he cry'd) *till time shall end,*
In mem'ry of your dying friend:
Meet at my table, and record
The love of your departed Lord.

5 Jesus, the feast we'll celebrate,
We'll shew thy death, we'll sing thy name,
Till thou return, and we shall eat
The marriage supper of the Lamb.

H Y M N 29. *Bread and Wine.*

1 JESUS invites his saints
To meet around his board;
Here pardon'd rebels sit and hold
Communion with their Lord.

2 For food he gives his flesh,
He bids us drink his blood;
Amazing favour, matchless grace,
Of our descending God!

3 The holy elements
Remain mere wine and bread,

But ſignify and ſeal the love
Of Chriſt our cov'nant head.

4 Let all our pow'rs be join'd,
His glorious name to raiſe;
Pleaſure and love fill ev'ry mind,
And ev'ry voice be praiſe.

HYMN 30. *The one Sacrifice of Chriſt.*

1 JESUS, in thee our eyes behold
A thouſand glories more
Than the rich gems and poliſh'd gold
The ſons of Aaron wore.

2 They firſt their own burnt-off'rings brought,
To purge themſelves from ſin;
Thy life was pure without a ſpot,
And all thy nature clean.

3 Freſh blood, as conſtant as the day,
Was on their altar ſpilt;
But thy one off'ring takes away
For ever all our guilt.

4 Their prieſthood ran thro' ſeveral hands,
For mortal was their race,
Thy never changing office ſtands,
Eternal as thy days.

5 Once, in the circuit of a year,
With blood, but not his own,
Aaron does with the vail appear,
Before the golden throne.

6 But Chriſt, by his own pow'rful blood,
Aſcends above the ſkies,
And, in the preſence of our God,
Shows his own ſacrifice.

7 Jesus, the king of glory, reigns,
On Sion's heav'nly hill;
He ever lives who once was slain,
And wears his priesthood still.

PART II. *The Communicant.*

8 How sweet and awful is the place,
With Christ within the doors;
While everlasting love displays
The choicest of her stores!

9 Here ev'ry bowel of our God
With soft compassion rolls;
Here peace and pardon bought with blood,
Is food for dying souls.

10 While all our hearts, and all our songs,
Join to admire the feast,
Each of us cries with thankful tongues,
"Lord why was I a guest?

11 "Why was I made to hear thy voice,
"And enter while there's room;
"When thousands make a wretched choice,
"And rather starve than come?"

12 'Twas the same love that spread the feast,
That sweetly forc'd us in;
Else we had still refus'd to taste,
And perish'd in our sin.

13 Pity the hypocrites, O Lord,
Direct them how to come;
Teach them to know and fear thy word,
And bring the strangers home.

14 We long to see thy churches full,
That all the chosen race
May with one voice, and heart, and soul,
Sing thy redeeming grace.

HYMN 31. *The Keys of the Kingdom of Heaven.*

1 WITH what delight I raiſe my eyes,
And view the courts, where *Jeſus Jeſus*, who reigns beyond the ſkies, [dwells!
And here below his grace reveals.

2 Of God's own houſe the ſacred key
Is borne by that majeſtic hand;
Manſions and treaſures there I ſee
Subjected all to his command.

3 He ſhuts, and worlds might ſtrive in vain
The mighty obſtacle to move;
He looſes all their bars again,
And who ſhall ſhut the gates of love?

4 Fix'd in omnipotence he bears
The glories of his Father's name,
Suſtains his people's weighty cares,
Thro' ev'ry changing age the ſame.

5 My little all I there ſuſpend,
Where the whole weight of heav'n is hung:
Secure I reſt on ſuch a friend,
And into raptures wake my tongue.

HYMN 32. *Gratitude.*

1 HOW can I ſink with ſuch a prop,
As my eternal God,
Who bears the earth's huge pillars up,
And ſpreads the heav'ns abroad?

2 How can I die while Jeſus lives,
Who roſe and left the dead?
Pardon and grace my ſoul receives,
From mine exalted head.

3 All that I am, and all I have,
Shall be for ever thine!
Whate'er my duty bids me give
My cheerful hands resign.

4 Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I should give him all.

PART II. *Necessity of good Works.*

5 So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

6 Thus shall we best proclaim abroad,
The honours of our Saviour God;
When the salvation reigns within,
And grace subdues the power of sin.

7 Our flesh and sense must be deny'd,
Passion and envy lust and pride:
While justice, temp'rance, truth, and love,
Our inward piety approve.

8 Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on his word.

HYMN 33. *Conversion.*

1 NOT the malicious or profane,
The wanton or the proud,
Nor thieves, nor sland'rers, shall obtain
The kingdom of our God.

2 Surprising grace! and such were we
By nature and by sin,
Heirs of immortal misery,
Unholy and unclean.

3 But we are wash'd in Jesus' blood,
We're pardon'd thro' his name
And the good spirit of our God
Has sanctify'd our frame.

4 O for a persevering pow'r,
To keep thy just commands!
We would defile our hearts no more,
No more pollute our hands.

PART II. *Dead to Sin.*

5 Shall we go on to sin,
Because thy grace abounds?
Or crucify the Lord again,
And open all his wounds?

6 Forbid it mighty God!
Nor let it e'er be said,
That we, whose sins are crucify'd,
Should raise them from the dead.

7 We will be slaves no more,
Since Christ hath made us free,
Has nail'd our tyrants to his cross,
And bought our liberty.

HYMN 34. *First Command.*

1 ETERNAL God! Almighty cause
Of earth and seas and worlds unknown;
All things are subject to thy laws;
All things depend on thee alone.

2 Thy glorious Being ſingly ſtands,
Of all within itſelf poſſeſs'd;
Control'd by none are thy commands;
Thou from thyſelf alone art bleſs'd.

3 To thee alone ourſelves we owe;
Let heav'n and earth due homage pay;
All other gods we diſavow,
Deny their claims, renounce their ſway.

4 Spread thy great name thro' heathen lands;
Their idol-deities dethrone;
Reduce the world to thy command,
And reign, as thou art, God alone.

HYMN 35. *Second Command.*

1 THOU art, O God! a ſpirit pure,
Inviſible to mortal eyes;
Th' immortal, and th' eternal King,
The great, the good, the only wiſe.

2 Whilſt nature changes, and her works
Corrupt, decay, diſſolve and die,
Thy eſſence pure no change ſhall ſee,
Secure of immortality.

3 Thou great Inviſible! what hand
Can draw thy image ſpotleſs fair?
To what in heav'n, to what on earth,
Can men th' immortal King compare?

4 Let ſtupid heathens frame their gods
Of gold and ſilver, wood and ſtone;
Ours is the God that made the heav'ns,
JEHOVAH HE, and God alone.

5 My ſoul, thy pureſt homage pay,
In truth and ſpirit him adore;
More ſhall this pleaſe than ſacrifice
Than outward forms, delight him more.

HYMN 36. *Third Command.*

1 HOLY and rev'rend is the name
Of our eternal King;
Thrice holy Lord! the angels cry,
Thrice holy, let us sing.

2 Holy is he in all his works,
And truth is his delight;
But sinners and their wicked ways
Shall perish from his sight.

3 The deepest rev'rence of the mind,
Pay, O my soul, to God;
Lift with thy hands, a holy heart
To his sublime abode.

4 With sacred awe pronounce his name,
Abhor the lips prophane;
Let not thy tongue the Lord blaspheme,
Nor take his name in vain.

5 Thou holy God! preserve my soul
From all pollution free;
The pure in heart, and hands, and lips
Alone thy face shall see.

HYMN 37. *Religious Oaths.*

1 LET those who bear the christian name
Their holy vows fulfil:
The saints, the followers of the Lamb,
Are men of conscience still.

2 True to the solemn oath they take,
Tho' to their hurt they swear:
Constant and just to all they speak,
For God their judge can hear.

3 Still with their lips their hearts agree,
Nor perjury devise:
They know the God of truth can see
Thro' every false disguise.

HYMN 38. *Fourth Command.*

1 RETURN, my soul, enjoy thy rest,
Improve the day thy God has bless'd:
Another six days' work is done,
Another sabbath is begun.

2 Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Provides a blest foretaste of heav'n,
On this day more than all the sev'n.

3 O that our thoughts and thanks may rise,
As grateful incense, to the skies;
And draw from Christ that sweet repose,
Which none, but he that feels it, knows.

4 This heav'nly calm, within the breast,
Is the dear pledge of glorious rest,
Which for the church of God remains,
The end of cares, the end of pains.

5 With joy, great God, thy works we scan,
Creation's scene, redemption's plan;
With praise, we think on mercies past,
With hope, we future pleasures taste.

6 In holy duties let the day,
In holy comforts pass away;
How sweet, a sabbath thus to spend,
In hope of one that ne'er shall end!

HYMN 39. *Fifth Command.*

1 GREAT source of order, Maker wise!
Whose throne is high above the skies;
We praise thy name; thy laws ordain,
That order shall on earth obtain.

2 Let each inferior rank revere
All such as their superiors are;

And let ſuperiors alſo do
What's right by each inferior too.

3 To thee may each united houſe,
At morn and night preſent its vows;
O may each family proclaim
The honours of thy glorious name.

PART II. *Honour to Magiſtrates.*

4 Eternal Sov'reign of the ſky,
And Lord of all below,
We mortals to thy majeſty
Our firſt obedience owe.

5 Our ſouls adore thy throne ſupreme,
And bleſs thy providence,
For magiſtrates of various name,
Our glory and defence.

6 Where laws and liberty combine
To make the nation bleſs'd;
There magiſtrates with luſtre ſhine,
And ſtates are govern'd beſt.

7 Nations on firm foundations ſtand,
While virtue finds reward;
And ſinners periſh from the land,
By juſtice and the ſword.

8 To magiſtrates be honour paid,
To laws obedience ſhown;
But conſciences and ſouls were made
To be the Lord's alone.

HYMN 40. *Sixth Command.*

1 THO', Lord, our hands have not been ſtain'd
With human blood, by thee reſtrain'd,
Yet O what ſeeds of murder wrought
In each revengeful word or thought!

2 Condemn'd, we fall before thy face,
Our only refuge is thy grace;
O waſh our ſouls from ev'ry ſin,
And make our guilty conſcience clean.

3 Let clamour, wrath and war be gone,
Let bitter words no more be known;
Envy and ſpite for ever ceaſe,
Among the ſaints, the ſons of peace.

HYMN 41. *The Seventh Command.*

1 WE own, O Lord, thy precept juſt
Againſt impure deſires and luſt,
And mourn with grief and humble ſhame
Our guilty and polluted frame.

2 In vain would be the raſh pretence
To plead a faultleſs innocence;
When all our nature is unclean
And ſoul and body ſtain'd with ſin.

3 But what ſtrong language can expreſs,
Their guilt and ſhame, and wretchedneſs,
Who boldly dare their God defy,
And with their luſts offend his eye!

4 O waſh their ſouls from this foul ſin,
And make their guilty conſcience clean;
Great God create their hearts anew,
And form their ſpirits pure and true.

5 Guard us bleſt Saviour by thy grace,
Nor let temptations gain ſucceſs;
Preſerve the temples which are thine,
That we in holineſs may ſhine.

HYMN 42. *Eighth Command.*

1 COME let us search our ways and try,
Have they been just and right?
Is the great rule of equity
Our practice and delight?

2 What we would have our neighbour do,
Have we full done the same?
And ne'er delay'd to pay his due,
Nor injur'd his good name?

3 In all we sell, in all we buy,
Is justice our design?
Do we remember God is nigh
And fear the wrath divine?

4 In vain we talk of Jesus' blood,
And boast his name in vain,
If we can slight the laws of God,
And prove unjust to men.

PART II. *Honesty.*

5 Great God thy holy law commands
Strict honesty in our demands;
Forbids to plunder, steal or cheat,
To practice falshood or deceit.

6 Have we no righteous debt deny'd
From views dishoneſt or thro' pride?
Nor vext the poor with long delay,
And made them groan for want of pay?

7 O! if our honesty be gone
And leave our faith and hope alone;
If honesty be banish'd hence,
Religion is a vain pretence.

HYMN. 43. *Ninth Command.*

1 RELIGION is the chief concern
Of mortals here below:
May all its great importance learn
Its sov'reign virtue know.

2 Let deep repentance, faith, and love,
Be join'd with godly fear;
And all our converſation prove
Our ſouls to be ſincere.

3 Let with our lips our hearts agree,
Nor ſland'ring words deviſe:
We know the God of truth can ſee
Thro' ev'ry falſe diſguiſe.

4 Lord never let our envy grow
To hear another's praiſe;
Nor rob him of his honour due,
By baſe revengeful ways.

5 O God of truth help to deteſt
Whate'er is falſe or wrong,
That lies in earneſt or in jeſt
May ne'er employ our tongue.

HYMN 44. *The tenth Command.*

1 *WHATE'ER thy lot on earth may be*
Let it contentment yield to thee;
Nor others envy, nor repine,
Nor covet aught that is not thine.

2 Juſtly haſt thou forbidden, Lord,
Each murm'ring motion, thought, or word;
Juſtly requiring full content
With what thy providence hath lent.

3 But who can here lift up his eye
Before the Lord of hoſts on high,

And say, "This precept I've obey'd,
Nor from it ever turn'd aside?"

4 Alive without thy law I stood,
And thought my state was safe and good;
But when with pow'r *this precept* came
I saw my sin, and guilt, and shame.

5 Lord I adore thy saving love,
Which did from me the curse remove,
By hanging on th' accurs'd tree,
And being made a curse for me!

PART II. *Sanctification on Earth imperfect.*

6 Grace has enabled me to love
Thy holy law and will,
But sin has not yet ceas'd to move,
It tyrannizes still.

7 Hence often fill'd with dread alarms,
My peace and joy subside,
And I've employ for all the arms
The gospel has supply'd.

8 Thus diff'rent powers within me strive,
While opposites I feel,
I grieve, rejoice, decline, revive,
As sin or grace prevail.

9 But Jesus hath his promise pass'd;
Sin with the body dies,
And grace in all his saints at last
Shall gain its victories.

PART III. *Practical Use of the Moral Law.*

10 Here, Lord, my soul convicted stands
Of breaking all thy ten commands:
And on me justly might'st thou pour
Thy wrath in one eternal show'r.

11 But thanks to God, its loud alarms
Have warn'd me of approaching harms;
And now, O Lord, my wants I see,
Loft and undone, I come to thee.

12 I know my fig-leaf righteoufnefs
Can ne'er thy broken law redrefs;
Yet in thy gofpel plan I fee
There's hope of pardon e'en for me.

13 There, I behold with wonder, Lord!
That Chrift hath to thy law reftor'd
Thofe honours on th' atoning day,
Which guilty finners took away.

14 Amazing wifdom, pow'r and love,
Difplay'd to rebels from above!
Do thou, O Lord, my faith increafe
To love and truft thy plan of grace.

HYMN 45. *Prayer.*

1 WHERE is my God? does he retire
Beyond the reach of humble fighs?
Are thefe weak breathings of defire
Too languid to afcend the fkies?

2 No, Lord, the breathings of defire,
The weak petition, if fincere,
Is not forbidden to afpire,
But reaches thy all-gracious ear,

3 Look up, my foul, with cheerful eye,
See where the great Redeemer ftands,
The glorious advocate on high,
With precious incenfe in his hands.

4 He fweetens every humble groan,
He recommends each broken pray'r;
Recline thy hope on him alone,
Whofe power and love forbid defpair.

PART II. *The Requiſites and Subjects of Prayer.*

5 Pray'r is appointed to convey
The bleſſings God deſigns to give:
Long as they live ſhould chriſtians pray:
They learn to pray when firſt they live.

6 If pain afflict, or wrongs oppreſs,
If cares diſtract, or fears diſmay;
If guilt deject; if ſin diſtreſs;
In ev'ry caſe look up and pray.

7 'Tis pray'r ſupports the ſoul that's weak:
Tho' thought be broken, language lame,
Pray; if thou canſt, or canſt not, ſpeak:
But pray with faith in Jeſu's name.

8 Depend on him; thou canſt not fail;
Make all thy wants and wiſhes known;
Fear not; his merits muſt prevail:
Aſk but in faith, it ſhall be done.

PART III. *Lord's Prayer.*

9 Father of all! eternal mind!
In uncreated light enſhrin'd,
Immenſely good, immenſely great
Thy children form'd, and bleſs'd by thee,
With filial *love*, and *homage*, we
Fall proſtrate at thy awful feet.

10 Thy name in hallow'd ſtrains be ſung,
Let ev'ry heart and ev'ry tongue,
In the celeſtial concert join;
In loving, ſerving, praiſing thee
We find our chief felicity;
But cannot add one jot to thine.

11 Thy righteous, mild, and sov'reign reign,
Thro'out creation's ample plain,
Let ev'ry thinking being own.
Lord in our hearts, where passions rude,
With fierce tumultuous rage intrude,
Erect thy pow'rful, peaceful throne.

12 As angels round thy seat above,
With joyful haste, and ardent love,
Thy blest commands, attend, fulfil;
So let thy creatures here below,
As far as thou hast giv'n to know,
Perform thy good and sacred will.

13 On thee; we day by day depend,
Our being's author, and its end;
Our daily wants, and need supply:
With healthful meat, our bodies feed,
Our souls sustain with living bread,
Our precious souls which never die.

14 Extend thy grace to ev'ry fault;
Each sinful action, word, and thought,
Oh! let thy love our sins forgive;
For thou hast taught our hearts to show
Divine forgiveness to our foe,
Nor longer let resentment live.

15 Where tempting snares bestrew the way,
To lead unwary minds astray,
Permit us not therein to tread;
Unless thy gracious aid appear
T' avert the threat'ning danger near;
From our unguarded, heedless head.

16 Thy sacred name we thus adore,
And thus thy choicest gifts implore,
With *ardent*, *joyful*, *humble* mind;

Becauſe thy pow'r and glory prove
Thy kingdom built on *wiſdom*, *love*,
Endleſs, triumphing, unconfin'd.

17 O Lord to whom we ſtill repair,
Accept of this our hearty pray'r,
Our truſt is in thy mighty pow'r;
Amen, *amen*, we all expreſs,
With one accord thy name we bleſs,
Thou art our ſafeguard and our tow'r.

H Y M N 46. *Our Father which art in Heaven.*

1 SOV'REIGN of all the worlds on high,
Allow our humble claim;
Nor while poor worms would raiſe their heads,
Diſdain a Father's name.

2 *Our Father God!* how ſweet the ſound!
How tender, and how dear!
Not all the melody of heav'n
Could ſo delight the ear.

3 Come, ſacred Spirit, ſeal the name
On mine expanding heart;
And ſhew that in Jehovah's grace
I ſhare a filial part.

4 Cheer'd by a ſignal ſo divine,
Unwav'ring I believe;
Thou know'ſt I *Abba*, Father, cry,
Nor can thy word deceive.

H Y M N 47. *Hallowed be thy Name.*

1 AMONG the princes, earthly gods,
There's none hath pow'r divine;
Nor are their names or works, O Lord,
Or natures, like to thine.

2 Thy matchleſs pow'r, thy ſov'reign ſway,
The nations ſhall adore;
Their long miſguided pray'rs and praiſe
To thee O God reſtore.

3 Let all confeſs thy name and know
The wonders thou haſt done;
Let all adore thee, God ſupreme,
And own thee, God alone.

4 While heav'n and all who dwell on high
To thee their voices raiſe,
Let the whole earth aſſiſt the ſky,
And join t' advance thy praiſe.

H Y M N 48. *Thy Kingdom come.*

1 ASCEND thy throne, almighty King,
And ſpread thy glories all abroad;
Let thine own arm ſalvation bring,
And be thou known the gracious God.

2 Let millions bow before thy ſeat,
Let humble mourners ſeek thy face,
Bring daring rebels to thy feet,
Subdu'd by thy victorious grace.

3 O let the kingdoms of the world
Become the kingdoms of the Lord;
Let ſaints, and angels praiſe thy name,
Be thou thro' heav'n and earth ador'd.

H Y M N 49. *Thy Will be done on Earth as it is in Heaven.*

1 THOU reign'ſt, O Lord, thy throne is high,
Thy robes are light and majeſty;
Thy pow'r is ſov'reign to fulfil
The holy counſels of thy will.

2 Thy will be done on earth below
As 'tis in heav'n; thy grace beſtow
On us and all, may we and they
Renounce our wills, and thine obey.

3 While all the hoſts of heav'n rejoice
To yield obedience to thy voice;
In conſtancy, and zeal, and love,
May we reſemble thoſe above.

PART II. *Thy Providential Will be done.*

4 It is the Lord—enthron'd in light,
Whoſe claims are all divine;
Who has an undiſputed right
To govern me and mine.

5 It is the Lord—ſhould I diſtruſt,
Or contradict his will?
Who cannot do but what is juſt,
And muſt be righteous ſtill.

6 It is the Lord—who gives me all
My wealth, my friends, my eaſe;
And of his bounties may recal,
Whatever part he pleaſe.

7 It is the Lord—who can ſuſtain
Beneath the heavieſt load,
From whom aſſiſtance I obtain
To tread the thorny road.

8 It is the Lord—whoſe matchleſs ſkill
Can from afflictions raiſe
Matter, eternity to fill
With ever-growing praiſe.

9 It is the Lord—my cov'nant God,
Thrice bleſſed be his name!

Whose gracious promise, seal'd with blood,
Must ever be the same.

10 His cov'nant will my soul defend,
Should nature's self expire:
And the great judge of all descend
In awful flames of fire.

11 And can my soul with hopes like these,
Be sullen, or repine?
No, gracious God, take what thou please,
I'll cheerfully resign.

HYMN 50. *Give us this Day our daily Bread.*

1 THRO' all the various shifting scenes
Of life's mistaken ill or good;
Thy hand, O God, conducts unseen
The beautiful vicissitude.

2 Thou giveſt with paternal care,
Howe'er unjustly we complain,
To each their necessary share
Of joy and sorrow, health and pain.

3 Trust we to youth, or friends, or pow'r,
Fix we on this terrestrial ball?
When most secure, the coming hour,
If thou see fit, may blast them all.

4 When lowest sunk with grief and shame,
Fill'd with affliction's bitter cup,
Lost to relations, friends and fame,
Thy pow'rful hand can raise us up.

5 Thy pow'rful consolations cheer,
Thy smiles suppress the deep-fetch'd sigh,
Thy hand can dry the trickling tear
That secret wets the orphan's eye.

6 Thus far ſuſtain'd, and cloath'd, and fed,
Thro' life's tumultuous ſcenes we've come;
Give us this day our daily bread,
And lead and bring us ſafely home.

HYMN 51. [illegible]
forgive on [illegible]

1 LORD, at thy feet we [illegible]
And knock at mercy [illegible]
With heavy heart and down caſt eye,
Thy favour we implore.

2 In deep diſtreſs we ſeek thy face,
Forgiveneſs to receive;
We truſt our ſouls are taught thro' grace,
Our debtors to forgive.

3 'Tis pardon, pardon we implore,
O let thy bowels move;
Thy grace is an exhauſtleſs ſtore,
And thou thyſelf art love.

4 Oh, for thy own, for Jeſus' ſake,
Our many ſins forgive;
Thy grace our rocky hearts can break,
And breaking ſoon relieve.

5 Mercy, good Lord, mercy we plead,
This is the total ſum;
Mercy, thro' Chriſt, is all we need,
Lord, let thy mercy come.

HYMN 52. *Temptation.*

1 THUS far my God hath led me on,
And made his truth and mercy known;
My hopes and fears alternate riſe,
And comforts mingle with my ſighs.

2 Thro' this wide wilderneſs I roam,
Far diſtant from my bliſsful home;
Lord, let thy preſence be my ſtay,
And guard me in this dang'rous way.

3 Temptations ev'ry where annoy,
And ſins and ſnares my peace deſtroy;
My earthly joys are from me torn,
And oft an abſent God I mourn.

4 My ſoul, with various tempeſts toſs'd,
Her hopes o'erturn'd, her projects croſs'd,
Sees ev'ry day new ſtraits attend,
And wonders where the ſcene will end.

5 Is this, dear Lord, that thorny road,
Which leads us to the mount of God?
Are theſe the toils thy people know,
While in the wilderneſs below?

6 'Tis even ſo, thy faithful love
Doth all thy children's graces prove;
'Tis thus our pride and ſelf muſt fall,
That Jeſus may be all in all.

PART II. *Deliver us from Evil.*

7 Teach us, O Lord, aright to plead
For mercies from above:
O come, and bleſs our ſouls indeed,
With light, and joy, and love.

8 The goſpel's promis'd land is wide,
We fain would enter in;
But we are preſs'd on ev'ry ſide,
With unbelief and ſin.

9 Ariſe, O Lord, enlarge our coaſt,
Let us poſſeſs the whole;
That ſatan may no longer boaſt,
He can thy work controul.

10 Oh, may thy hand be with us ſtill,
Our guide and guardian be;
To keep us ſafe from ev'ry ill,
Till death ſhall ſet us free.

11 Help us on thee to caſt our care,
And on thy word to reſt;
That Iſr'el's God, who heareth pray'r,
Will grant us our requeſt.

PART III. *Perſeverance.*

12 Rejoice, believer, in the Lord,
Who makes your cauſe his own;
The hope that's built upon his word,
Can ne'er be overthrown.

13 Tho' many foes beſet your road,
And feeble is your arm;
Your life is hid with Chriſt in God
Beyond the reach of harm.

14 Weak as you are, you ſhall not faint,
Or fainting, ſhall not die;
Jeſus, the ſtrength of ev'ry ſaint
Will aid you from on high.

15 As ſurely as he overcame,
And triumph'd once for you;
So ſurely, you that love his name,
Shall triumph in him too.

PART IV. *Victory through free Grace.*

16 Let me my Saviour and my God,
On *ſov'reign grace* rely;
And own 'tis free becauſe beſtow'd
On one ſo vile as I.

17 *Election!* 'tis a word divine;
For, Lord, I plainly ſee,

Had not thy choice prevented mine,
I ne'er had chosen thee.

18 For *perseverance*, strength I've none;
But would on this depend,
That, Jesus, having lov'd his own,
Will love them to the end.

19 Empty and bare, I come to thee
For righteousness divine;
O may thy glorious merits be,
By *imputation*, mine.

20 *Free grace* alone can wipe the tears
From my lamenting eyes:
And raise my soul, from guilty fears,
To joy that never dies.

21 *Free grace* can death itself out-brave,
And take the sting away:
Can sinners to the utmost save,
And give them victory.

PART V. *Thine is the Kingdom, Power and Glory.*

22 Our grateful tongues, immortal King
Thy glory shall for ever sing,
Our hymns to time's remotest day,
Thy truth in sacred notes display.

23 What pow'r, O Lord, shall vie with thine?
What name among the saints divine,
Of equal excellence possess'd,
Thy sov'reignty, great God, contest?

24 Thee, Lord, heav'ns hosts their maker own,
Thine is the kingdom, thine alone;
Thee, endless majesty has crown'd,
And glory ever vests thee round.

25 Thrones and dominions round thee fall,
Thy preſence ſhakes this lower ball;
From change to change the creatures run,
But all thy vaſt deſigns are one.

26 O wiſe in all thy works! thy name
Let man's whole race aloud proclaim,
And grateful thro' the length of days,
In ceaſeleſs ſongs repeat thy praiſe.

PART VI. *Home in view, Amen.*

27 As when the weary trav'ller gains
The height of ſome o'erlooking hill,
His heart revives, if croſs the plains
He eyes his home, tho' diſtant ſtill.

28 Thus, when the chriſtian pilgrim views
By faith, his manſion in the ſkies,
The ſight his fainting ſtrength renews,
And wings his ſpeed to reach the prize.

29 The thought of home his ſpirit cheers,
No more he grieves for troubles paſt;
Nor any future trials fears,
So he may ſafe arrive at laſt.

30 'Tis there, he ſays, I am to dwell
With Jeſus, in the realms of day:
There I ſhall bid my cares farewel,
And he will wipe my tears away.

31 Jeſus, on thee our hope depends,
To lead us on to thine abode:
Aſſur'd our home will make amends,
For all our toil while on the road.

32 Hallelujah,——hallelujah,
Hallelujah,——hallelujah,
Hallelujah,——hallelujah,
Hallelujah,——Amen, Amen.

Hymn 53 to 73 are adapted to the Holy Ordinance of the Lord's Supper.

HYMN 53. *Invitation.*

1 YE wretched, hungry, ſtarving poor,
Behold a royal feaſt!
Where mercy ſpreads her bounteous ſtore,
For every humble gueſt.

2 See, Jeſus ſtands with open arms;
He calls, he bids you come:
Guilt holds you back, and fear alarms;
But ſee! there yet is room.

3 O come, and with his children taſte
The bleſſings of his love;
While hope attends the ſweet repaſt
Of nobler joys above.

4 There, with united heart and voice,
Before th' eternal throne,
Ten thouſand thouſand ſouls rejoice,
In ecſtaſies unknown.

5 And yet ten thouſand thouſand more,
Are welcome ſtill to come:
Ye longing ſouls, the grace adore;
Approach, there yet is room.

HYMN 54. *Invitation.*

1 THE King of heav'n his table ſpreads,
And bleſſings crown the board;
Not paradiſe, with all its joys,
Could ſuch delight afford.

2 Pardon and peace to dying men,
And endleſs life are giv'n;
Thro' the rich blood that Jeſus ſhed
To raiſe our ſouls to heav'n.

3 Ye hungry poor, that long have ſtray'd
In ſin's dark mazes, come;
Come, from your moſt obſcure retreats,
And grace ſhall find you room.

4 Millions of ſouls, in glory now,
Were fed, and feaſted here;
And millions more, ſtill on the way,
Around the board appear.

5 All things are ready, come away,
Nor weak excuſes frame;
Crowd to your places at the feaſt,
And bleſs the founder's name.

HYMN 55. *Invitation.*

1 THE King of heav'n a feaſt has made,
And to his much lov'd friends,
The faint, the famiſh'd, and the ſad,
His invitation ſends.

2 Lo, at thy gracious bidding, Lord,
Tho' vile and baſe we come,
O, ſpeak the reconciling word.
And welcome wand'rers home.

3 Impart to all thy flock below
The bleſſings of thy death:
On ev'ry mourning ſoul beſtow
Thy love, thy hope, thy faith.

4 May each, with ſtrength from heav'n endu'd,
Say, "My beloved's mine;
"I eat his fleſh, and drink his blood,
"In ſigns of bread and wine."

HYMN 56. *Preparation.*

1 ETERNAL King, enthron'd above,
Look down in faithfulness and love,
Prepare our hearts to seek thy face,
And grant us thy reviving grace.

2 Long have we heard the joyful call,
But yet our faith and love are small;
Our hearts are torn with worldly cares,
And all our paths are fill'd with snares.

3 Unworthy to approach thy throne,
Our trust is fix'd on Christ alone;
In him thy cov'nant stands secure,
And will from age to age endure.

4 O let us hear thy pard'ning voice,
And bid our mourning hearts rejoice;
Revive our souls, our faith renew,
Prepare for duties now in view.

5 Make all our spices flow abroad,
A grateful incense to our God:
Let hope and love and joy appear,
And ev'ry grace be active here.

HYMN 57. *Preparation.*

1 THE broken bread, the blessed cup,
On which we now are call'd to sup,
Without thy help and grace divine,
Will prove no more than bread and wine.

2 But come great Master of the feast,
Dispense thy grace to ev'ry guest;
Direct our views to Calvary,
And help us to remember thee.

3 Let us with light and truth be blest,
That on thy bosom we may rest;
And at thy supper each may learn,
Thy broken body to discern.

4 O that our souls may now be fed
With Christ himself the living bread;
That we the cov'nant may renew
And to our vows be rend'red true!

HYMN 58. *Preparation.*

1 LET me with light and truth be blest'd,
O let them lead the way,
'Till on thy holy hill I rest,
And in thy temple pray:
Fresh altars then I'll raise
To God; and songs of praise
To him, who is my only joy,
Shall all my grateful hours employ.

2 Why then cast down my soul, and why
So much oppress'd with care?
On God, thy God, for aid rely,
Who will thy state repair:
On him alone depend,
For he's thy cov'nant friend;
The praise of him thou yet shalt sing,
Who is thy health's eternal spring.

HYMN 59. *The Memorial of our absent Lord.*

1 JESUS is gone above the skies,
Where our weak senses reach him not;
And carnal objects court our eyes,
To thrust our Saviour from our thought.

2 He knows what wand'ring hearts we have,
Apt to forget his lovely face:
And, to refresh our minds, he gave
These kind memorials of his grace.

3 The Lord of life this table spread
With his own flesh and dying blood,

We on the rich provision feed,
And taste the wine and bless our God.

4 Let sinful sweets be all forgot,
And earth grow less in our esteem;
Christ and his love fill ev'ry thought,
And faith and hope be fix'd on him.

5 While he is absent from our sight,
'Tis to prepare our souls a place,
That we may dwell in heav'nly light,
And live for ever near his face.

6 Our eyes look upwards to the hills
Whence our returning Lord shall come;
We wait thy chariot's awful wheels,
To fetch our longing spirits home.

HYMN 60. *The Love of Christ.*

1 HOW condescending, and how kind,
Was God's eternal Son!
Our mis'ry reach'd his heav'nly mind,
And pity brought him down.

2 When justice, by our sins provok'd,
Drew forth his dreadful sword,
He gave his soul up to the stroke,
Without a murm'ring word.

3 Here we receive repeated seals
Of Jesus' dying love:
Hard is the wretch that never feels
One soft affection move.

4 Here let our hearts begin to melt,
While we his death record,
And, with our joy for pardon'd guilt,
Mourn that we pierc'd the Lord.

HYMN 61. *Christ the Bread of Life.*

1 LET us adore th' eternal Word,
'Tis he our souls hath fed;
Thou art our living stream, O Lord,
And thou th' immortal bread.

2 Blest'd be the Lord, that gives his flesh
To nourish dying men;
And often spreads his table fresh,
Lest we should faint again.

3 Our souls shall draw their heav'nly breath,
Whilst Jesus finds supplies:
Nor shall our graces sink to death,
For Jesus never dies.

4 The God of mercy be ador'd
Who calls our souls from death,
Who saves by his redeeming word,
And new creating breath.

5 To praise the Father and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

HYMN 62. *Pardon sealed.*

1 LORD, how divine thy comforts are!
How heav'nly is the place
Where Jesus spreads the sacred feast
Of his redeeming grace.

2 There the rich bounties of our God,
And sweetest glories shine;
There Jesus says, that *I am his,*
And my Beloved's mine.

3 *Here,* (says the kind redeeming Lord,
And shews his wounded side)

See here the spring of all your joys,
That open'd when I dy'd.

4 To him that wash'd us in his blood,
Be everlasting praise,
Salvation, honour, glory, pow'r,
Eternal as his days.

HYMN 63. *The Love of Christ.*

1 'TWAS his own love that made him bleed,
That nail'd him to the cursed tree;
'Twas his own love this table spread
For such unworthy guests as we.

2 Then let us taste the Saviour's love;
Come, faith, and feed upon the Lord;
With glad consent our lips shall move,
And sweet Hosannas crown the board.

HYMN 64. *Self dedication at the Lord's Table.*

1 LORD, am I thine, entirely thine?
Purchas'd and sav'd by blood divine?
With full consent thine I would be,
And own thy sov'reign right in me.

2 Thee my bless'd master, now I call,
And consecrate to thee my all;
Lord, let me live and die to thee,
Be thine thro' all eternity.

HYMN 65. *Faith, Hope and Love.*

1 THE blest memorials of thy grief,
The suff'rings of thy death,
We come, dear Saviour, to receive;
But would receive with *faith*.

2 The tokens sent us to relieve
Our spirits when they droop,

We come, dear Saviour, to receive;
But would receive with *hope*.

3 The pledges thou waſt pleas'd to leave,
Our mournful minds to move,
We come, dear Saviour, to receive;
But would receive with *love*.

4 Here in obedience to thy word
We take the bread and wine;
The utmoſt we can do, dear Lord,
For all beyond is thine.

5 Increaſe our faith, and hope, and love;
Lord, give us all that's good:
We would thy full ſalvation prove,
And ſhare thy fleſh and blood.

HYMN 66. *Struggling againſt Unbelief.*

1 PITY a helpleſs ſinner, Lord,
Who would believe thy gracious word!
Who owns his heart, with ſhame and grief,
A ſink of ſin and unbelief.

2 Lord, in thy houſe I read there's room;
And vent'ring hard behold I come:
But can there, Saviour! can there be,
Among thy children room for *me?*

3 I eat the bread, and drink the wine:
But oh! my ſoul wants more than ſign.
I faint; unleſs I feed on thee,
And drink thy blood as ſhed for *me*.

4 For ſinners, Lord, thou cam'ſt to bleed;
And I'm a ſinner vile indeed!
Lord, I believe thy grace is free;
O! magnify thy grace in *me*.

H Y M N 67. *Appropriation.*

1 THAT doleful night before his death,
The Lamb for ſinners ſlain
Did almoſt with his lateſt breath
This ſolemn feaſt ordain.

2 To keep thy feaſt, Lord, we are met:
And to remember thee.
Help each poor trembler to repeat,
For me, he dy'd, *for me.*

3 Thy ſuff'rings, Lord, each ſacred ſign
To our remembrance brings:
We eat the bread, and drink the wine;
But think on nobler things.

4 O, tune our tongues, and ſet in frame
Each heart that pants for thee,
To ſing, "Hoſanna to the Lamb,
"The Lamb that dy'd for *me.*"

H Y M N 68. *We celebrate His dying Love.*

1 JESUS, once for ſinners ſlain,
From the dead was rais'd again:
And in heav'n is now ſet down
With his Father on his throne.

2 There he reigns a King ſupreme,
We ſhall alſo reign with him.
Feeble ſouls, be not diſmay'd:
Truſt in his Almighty aid.

3 He has made an end of ſin;
And his blood hath waſh'd us clean
Fear not; he is ever near;
Now, ev'n now, he's with us here.

4 Thus aſſembling, we by faith,
Till he come, ſhew forth his death.

Of his body bread's the ſign;
And we view his blood in wine.

5 Saints on earth, with ſaints above,
Celebrate his dying love.
And let ev'ry ranſom'd ſoul
Sound his praiſe from pole to pole.

HYMN 69. *The Goſpel Feaſt.*

1 HOW rich are thy proviſions, Lord!
Thy table furniſh'd from above;
The fruits of life o'erſpread the board,
The cup o'erflows with heav'nly love.

2 Thine ancient family, the Jews,
Were firſt invited to the feaſt:
We humbly take what they refuſe,
And Gentiles thy ſalvation taſte.

3 We are the poor, the blind, the lame,
And help was far, and death was nigh!
But, at the goſpel call, we came,
And ev'ry want receiv'd ſupply.

4 From the high way that leads to hell,
From paths of darkneſs and deſpair,
Lord, we are come with thee to dwell,
Glad to enjoy thy preſence here.

5 What ſhall we pay th' eternal Son,
That left the heav'n of his abode,
And to this wretched earth came down,
To bring us wand'rers back to God.

6 It coſt him death, to ſave our lives;
To buy our ſouls, it coſt his own;
And all the unknown joys he gives,
Were bought with agonies unknown.

7 Our everlasting love is due
To him that ransom'd sinners lost;
And pity'd rebels, when he knew
The vast expence his love would cost.

8 To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory giv'n
By all on earth, and all in heav'n.

H Y M N 70. *Not ashamed of Christ Crucified.*

1 AT thy command, our dearest Lord,
Here we attend thy dying feast;
Thy blood, like wine, adorns thy board,
And thine own flesh feeds ev'ry guest.

2 Our faith adores thy bleeding love,
And trusts for life in one that dy'd;
We hope for heav'nly crowns above,
From a Redeemer crucify'd.

3 Let the vain world pronounce its shame,
And fling their scandals on the cause:
We come to boast our Saviour's name,
And make our triumphs in his cross.

4 With joy we tell the scoffing age,
He that was dead has left his tomb,
He lives above their utmost rage,
And we are waiting till he come.

H Y M N 71. *Hosanna.*

1 SHOUT and proclaim the Saviour's love,
Ye saints that taste his wine:
Join with your kindred saints above,
In loud *Hosannas* join.

2 A thouſand glories to our God
Who gives ſuch joy as this;
Hoſanna! let it ſound abroad,
And reach where Jeſus is.

3 To Father, Son, and Holy Ghoſt,
The God, whom we adore,
Be glory, as it was, is now,
And ſhall be evermore.

HYMN 72. *Thankſgiving.*

1 LORD, at thy table I behold
The wonders of thy grace;
But moſt of all admire that I
Should find a welcome place:

2 I that am all defil'd with ſin,
A rebel to my God;
I that have crucify'd his Son,
And trampled on his blood.

3 What ſtrange ſurpriſing grace is this,
That ſuch a ſoul has room!
My Saviour takes me by the hand,
My Jeſus bids me come.

4 Eat, O my friends, the Saviour cries,
The feaſt was made for you:
For you I groan'd, and bled, and dy'd,
And roſe, and triumph'd too.

5 With trembling faith, and bleeding heart,
Lord, I accept thy love:
'Tis a rich banquet I have had,
What will it be above!

6 Ye ſaints below, and hoſts of heav'n,
Join all your praiſing pow'rs:

No theme is like redeeming love,
No Saviour is like ours.

7 Had I ten thousand hearts, dear Lord,
I'd give them all to thee:
Had I ten thousand tongues, they all
Should join the harmony.

8 To Father, Son, and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

HYMN 73. *Thanksgiving.*

1 GLORY to God on high;
Our peace is made with heav'n;
The Son of God came down to die,
That sin might be forgiv'n.

2 His precious blood was shed,
His body bruis'd for sin:
Remember *this* in eating bread,
And *this* in drinking wine.

3 Approach his royal board,
In his rich garments clad:
Join ev'ry tongue to praise the Lord;
And ev'ry heart be glad.

4 The Father gives the Son;
The Son his flesh and blood:
The Spir't applies, and faith puts on
The righteousness of God.

5 Sinners, the gift receive;
And each say, "I am chief:
"Thou know'st, O Lord, I would believe:
"Oh! help my unbelief."

6 Lord, help us from above:
The pow'r is all thy own.
Faith is thy gift, and hope, and love:
For of ourſelves we've none.

Hymn 74, to the end, are on Miſcellaneous Subjects.

HYMN 74. *The Seaſons crowned with Goodneſs.*

1 ETERNAL ſource of ev'ry joy!
Thy praiſe ſhall ev'ry voice employ,
While in thy temple we appear
To hail thee, Sov'reign of the year.

2 Wide as the wheels of nature roll,
Thy hand ſupports and guides the whole:
The ſun is taught by thee to riſe,
And darkneſs when to veil the ſkies.

3 The flow'ry ſpring, at thy command,
Perfumes the air, and paints the land;
The ſummer rays with vigor ſhine
To raiſe the corn and cheer the vine.

4 Thy hand, in autumn, richly pours
Thro' all our coaſts redundant ſtores;
While winters ſoften'd by thy care,
No face of want or horror wear.

5 Seaſons, and months, and weeks, and days,
Demand ſucceſſive ſongs of praiſe;
And be the grateful homage paid,
With morning light, and evening ſhade.

6 Here in thy houſe let incenſe riſe,
And circling ſabbaths bleſs our eyes,
'Till to thoſe brighter courts we ſoar,
Where days and years revolve no more.

HYMN 75. *For New-Year.*

1 GOD of our lives, thy conſtant care
With bleſſings crowns each op'ning year;
Our guilty lives thou doſt prolong,
And wake anew our annual ſong.

2 How many precious ſouls are fled
To the vaſt regions of the dead,
Since from this day the changing ſun
Thro' his laſt yearly period run!

3 Our breath is thine, eternal God;
'Tis thine to fix our ſoul's abode;
We hold our lives from thee alone,
On earth, or in the world unknown.

4 To thee our ſpirits we reſign;
Make them, and own them ſtill as thine;
So ſhall thy ſmile ſecure from fear,
Tho' death ſhould blaſt the riſing year.

HYMN 76. *Prayer for Bleſſings on the New-Year.*

1 BLESS, O Lord, the op'ning year,
To each ſoul aſſembled here:
Clothe thy word with pow'r divine,
Make us willing to be thine.

2 Let the minds of all our youth
Feel the force of ſacred truth;
While the goſpel call they hear,
May they learn to love and fear.

3 Where thou haſt thy work begun,
Give new ſtrength the race to run;
Scatter darkneſs, doubts and fears,
Wipe away the mourners' tears.

" And thoſe that ſit in darkneſs ſee
" The glory of the Lord."

HYMN 97. *Song of Mary.*

1 OUR ſouls ſhall magnify the Lord,
In God the Saviour we rejoice;
While we repeat the Virgin's ſong,
May the ſame ſpirit tune our voice.

2 Let ev'ry nation call her bleſs'd,
And endleſs years prolong her fame;
But God alone muſt be ador'd;
Holy and rev'rend is his name.

3 He ſpake to Abra'm and his ſeed,
In thee ſhall all the earth be bleſs'd:
The mem'ry of that ancient word
Lay long in his eternal breaſt.

4 But now no more ſhall Iſr'el wait,
No more the Gentiles lie forlorn;
Lo, the deſire of nations comes;
Behold the promis'd ſeed is born!

HYMN 98. *Song of Simeon.*

1 LORD, let thy ſervant now depart
Into thy promis'd reſt;
Since my expecting eyes have been
With thy ſalvation bleſs'd;

2 Which till this time thy favour'd ſaints
And prophets only knew,
Long ſince prepar'd, but now ſet forth
In all the people's view.

3 A light, to ſhew the heathen world
The way of ſaving grace,
Alſo the light and glory both
Of *Iſr'el*'s choſen race.

4 To Father, Son and Holy Ghoſt,
The God whom we adore,
Be glory, as it was, is now,
And ſhall be evermore.

HYMN 99. *A Proſpect of Eternity.*

1 LO! on a narrow neck of land,
'Twixt two unbounded ſeas I ſtand,
Yet how inſenſible!
A point of time, a moment's ſpace,
Removes me to yon heav'nly place,
Or—ſhuts me up in hell.

2 O God, my inmoſt ſoul convert,
And deeply on my thoughtful heart
Eternal things impreſs;
Give me to feel their ſolemn weight,
And ſave me ere it be too late,
Wake me to righteouſneſs.

3 Before me place, in bright array,
The pomp of that tremendous day,
When thou with clouds ſhalt come
To judge the nations at thy bar:
And tell me, Lord, ſhall I be there
To meet a joyful doom?

4 Be this my one great buſ'neſs here,
With holy trembling, holy fear,
To make my calling ſure!
Thine utmoſt counſel to fulfil,
And ſuffer all thy righteous will,
And to the end endure!

5 Then, Saviour, then my ſoul receive,
Tranſported from this vale, to live
And reign with thee above;
Where faith is ſweetly loſt in ſight,
And hope, in full ſupreme delight
And everlaſting love.

HYMN 100. *A Covenant God.*

1 IN thee, O God, we put our truſt,
Thy hands have form'd us from the duſt;
Thou haſt preſerv'd us to this hour,
The monuments of grace and pow'r.

2 Thou art our God, our cov'nant God,
By oath and promiſe ſeal'd with blood;
Through faith in Chriſt we make this claim
And call thee by that bleſſed name.

3 The world and fleſhly luſts combine,
Our faith and hope to undermine;
While ſatan joins his ſavage pow'r
Our ſouls to frighten or devour.

4 Too weak in our own ſtrength to ſtand,
We ſeek protection from thy hand;
Their dread aſſaults and rage controul,
And in theſe conflicts ſave our ſoul.

5 Encourag'd by thine oath and word,
We dare rely upon the Lord;
Grace ſhall prevail againſt the foe,
And God will bring us ſafely through.

DOXOLOGIES.

I.

1 GLORY to God the Father's name,
Who from our ſinful race,
Choſe out his people to proclaim
The honours of his grace.

2 Glory to God the Son be paid,
Who dwelt in humble clay,
And, to redeem us from the dead,
Gave his own life away.

3 Glory to God the Spirit give,
From whoſe almighty pow'r

Our souls the heav'nly birth derive,
And bless the happy hour.

4 Glory to God that reigns above,
Th' eternal Three in One,
Who, by the wonders of his love,
Has made his nature known.

II.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory giv'n,
By all on earth, and all in heav'n.

III.

TO Father, Son and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

IV.

TO praise the Father and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

V.

GIVE to the Father praise,
Give glory to the Son,
And to the Spirit of his grace
Be equal honour done.

VI.

TO God the Father's throne
Perpetual honours raise,
Glory to God the Son,
To God the Spirit praise:
With all our pow'rs,
Eternal King,
Thy name we sing,
While faith adores.

THE

HEIDELBERGH

CATECHISM,

OR

METHOD OF INSTRUCTION

IN THE

CHRISTIAN RELIGION,

AS THE SAME IS TAUGHT IN THE REFORMED CHURCHES AND SCHOOLS IN HOLLAND.

TOGETHER WITH

THE ARTICLES OF FAITH, AND LITURGY OF SAID CHURCH.

Translated for the Use of the Reformed Protestant Dutch Church of the City of New-York.

HEIDELBERGH CATECHISM.

I. LORD's DAY.

Q. 1. WHAT *is thy only comfort in life and death?*

A. That I with * body and soul, both in life and death, § am not my own, but belong † unto my faithful Saviour Jesus Christ, who with his precious ‡ blood hath fully ‖ satisfied for all my sins, and delivered ¶ me from all the power of the devil; and so preserves me, ** that without the will of my heavenly Father, not a hair §§ can fall from my head; yea, that all things must be †† subservient to my salvation, and therefore by his holy Spirit, he also assures me ‡‡ of eternal life, and makes ||| me sincerely willing and ready, henceforth to live unto him.

* 1 Cor. 6. 19, 20. Heb. 2. 14, 15. †† Rom. 8. 28.
§ Rom. 14. 7, 8, 9. ** John 6. 39. and 10. 28, 29. ‡‡ 2 Cor. 1. 22. and 5. 5.
† 1 Cor. 3. 23. §§ Luke 21. 18. Mat. 10. 30. ||| Rom. 8. 14. and 7. 22.
‡ 1 Pet. 1. 18, 19.
‖ 1 John 1. 7.
¶ 1 John 3. 8.

Q. 2. *How many things are necessary for thee to know, that thou, enjoying this comfort, mayst live and die happily?*

A. Three; * the first, how great § my sins and miseries are: the second, how I may be delivered † from all my sins and miseries: the third, how I shall express my gratitude ‡ to God for such deliverance.

* Luke 24. 47. 1 Cor. 6. 10, 11. § John 9. 41. Rom. 3. 10, 19. † John 17. 3. ‡ Eph. 5. 8, 9, 10.

THE FIRST PART.

OF THE MISERY OF MAN.

II. LORD'S DAY.

Q. 3. *Whence knoweſt thou thy miſery?*

A. Out of the law of God.*

Rom. 3. 20.

Q. 4. *What doth the law of God require of us?*

A. Chriſt teaches us that briefly, Mat. xxii. 37—40. "Thou ſhalt love the Lord thy God with "all thy heart, with all thy ſoul, with all thy "mind, and with all thy ſtrength." * This is the firſt and the great command, and the ſecond is like to this, "Thou ſhalt love thy neighbour as "thyſelf." On theſe two commands hang the whole law and the prophets.

* Luke 10. 27.

Q. 5. *Canſt thou keep all theſe things perfectly?*

A. In no wiſe; * for I am prone by nature to hate God and my neighbour §.

* Rom. 3. 10. 1 John 1. 8. § Rom. 8. 7. Tit. 3. 3.

III. LORD'S DAY.

Q. 6. *Did God then create man ſo wicked and perverſe?*

A. By no means; but God created man good, * and after his own image, in § righteouſneſs and true holineſs, that he might rightly know God his Creator, heartily love him, and live with him in eternal happineſs to glorify and praiſe him †.

* Gen. 1. 31. Col. 3. 10. † Eph. 1. 6.
§ Gen. 1. 26, 27. Eph. 4. 24. 1 Cor. 6. 20.

Q. 7. *Whence then proceeds this depravity of human nature?*

A. From the fall and diſobedience of our firſt

parents, Adam and Eve, * in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin §.

* Gen. 3. 6. Rom. 5. 12, 18, 19. § Ps. 51. 5. Gen. 5. 3.

Q. 8. *Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?*

A. Indeed we are; * except we are regenerated by the Spirit of God §.

* Gen. 6. 5. Job. 14. 4. and 15, 14, 16.
§ John 3. 5. Eph. 2. 5.

IV. LORD's DAY.

Q. 9. *Doth not God then do injustice to man, by requiring from him in his law, that which he cannot perform?*

A. Not at all: * For God made man capable § of performing it: but man, by the instigation † of the devil, and his own wilful disobedience, ‡ deprived himself and all his posterity of those divine gifts.

* Eccl. 7. 29.
§ Eph. 4. 24. Col. 3. 10.
† Gen. 3. 4, 7.
‡ Rom. 5. 12.

Q. 10. *Will God suffer such disobedience and rebellion to go unpunished?*

A. By no means: * but is terribly displeased § with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, as he hath declared, † "Cursed is every "one that continueth not in all things, which "are written in the book of the law, to do them."

* Ps. 55. § Rom. 1. 18. Deut. 28. 15. Heb. 9. 27.
† Deut. 27. 26. Gal. 3. 10.

Q. 11. *Is not God then also merciful?*

A. God is indeed merciful, * but alſo juſt; § therefore his juſtice requires, † that ſin which is committed againſt the moſt high majeſty of God, be alſo puniſhed with extreme, that is, with everlaſting ‡ puniſhment, both of body and ſoul.

* Ex. 34. 6. § Ex. 20. 5. Job 34. 10, 11. † Pſ. 5. 5. ‡ Gen. 2. 17. Rom. 6. 23.

THE SECOND PART.

OF MAN'S DELIVERANCE.

V. LORD'S DAY.

Q. 12. *Since then, by the righteous judgment of God, we deſerve temporal and eternal puniſhment, is there no way by which we may eſcape that puniſhment, and be again received into favour?*

A. God will have his juſtice * ſatisfied; and therefore we muſt make this full § ſatisfaction, either by ourſelves, or by another.

* Ex. 20. 5. § Rom. 8. 3. 2 Cor. 5. 14, 15.

Q. 13. *Can we ourſelves then make this ſatisfaction?*

A. By no means; * but on the contrary we § daily increaſe our debt.

* Job 9. 2, 3. and 15. 14, 15, 16. § Mat. 6. 12. Iſa. 64. 6.

Q. 14. *Can there then be found any where, one who is a mere creature, able to ſatisfy for us?*

A. None; for firſt, God will not * puniſh any other creature for the ſin which man hath committed; and further, no mere creature can ſuſtain the burden of God's eternal wrath againſt ſin, ſo as to § deliver others from it.

* Heb. 2. 14, 18. § Pſ. 130. 3. and 49. 8, 9.

Q. 15. *What ſort of a mediator and deliverer then muſt we ſeek for?*

A. For one who is very man, * and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very § God.

* 1 Cor. 15. 21. Rom. 8. 3. § Rom. 9. 5. Isa. 7. 14.

VI. LORD's DAY.

Q. 16. *Why must he be very man, and also perfectly righteous?*

A. Because the justice of God requires that the same human nature, which hath sinned, should * likewise make satisfaction for sin; and one who is himself a sinner § cannot satisfy for others.

* Rom. 5. 12, 15. § 1 Pet. 3. 18. Isa. 53. 11.

Q. 17. *Why must he in one person be also very God?*

A. That he might, by the power of his Godhead, * sustain in his human nature, the burthen of God's wrath; and might § obtain for, and restore to us, righteousness and life.

* 1 Pet. 3. 18. Acts 2. 24. Isa. 53. 8.
§ 1 John 1. 2. Jer. 23. 6. 2 Tim. 1. 10. John 6. 51.

Q. 18. *Who then is that mediator, who is in one person both very God, and a real righteous man?*

A. Our Lord Jesus Christ, * "who of God is made unto § us wisdom, and righteousness, and sanctification, and redemption."

* Mat. 1. 23. 1 Tim. 3. 16. Luke 2. 11. § 1 Cor. 1. 30.

Q. 19. *Whence knowest thou this?*

A. From the holy gospel which God himself revealed first in Paradise; * and afterwards published by the patriarchs § and prophets, and was

* Gen. 3. 15.
§ Gen. 22. 17, 18, and 28. 14. Rom. 1. 2. Heb. 1. 1.

pleaſed to repreſent it, by the ſhadows † of ſacrifices and the other ceremonies of the law; and laſtly, has accompliſhed it ‡ by his only begotten Son.

† John 5. 46. Heb. 10. 7, 8. ‡ Rom. 10. 4. Heb. 13. 8.

VII. LORD's DAY.

Q. 20. *Are all men then, as they periſhed in Adam, ſaved by Chriſt?*

A. No; only * thoſe who are ingrafted into him § and receive all his benefits, by a true faith.

* Mat. 1. 21. Iſa. 53. 11.
§ John 1. 12, 13. Rom. 11. 20. Heb. 10. 39.

Q. 21. *What is true faith?*

A. True faith is not only a certain knowledge, * whereby I hold for truth all that God § has revealed to us in his word, but alſo an aſſured † confidence, which the Holy ‡ Ghoſt works by the goſpel, ‖ in my heart; that not only to others, but to me alſo, ¶ remiſſion of ſin, everlaſting righteouſneſs ** and ſalvation, are freely given by God, §§ merely of grace, only for the ſake of Chriſt's merits.

* John 6. 69. John 17. 3. Heb. 11. 3, 6. § Rom. 2. 18, 19, 20.
† Rom. 4. 16, 20, 21. Heb. 11. 1. Eph. 3. 12. Rom. 1. 16. 1 Cor. 1. 21. Acts 16. 14. Mat. 16. 17. John 3. 5.
‡ Rom. 10. 14, 17. ‖ Mat. 9. 2. ¶ Rom. 5. 1. ** Gal. 2. 20.
§§ Rom. 3. 24, 25, 26.

Q. 22. *What is then neceſſary for a chriſtian to believe?*

A. All things * promiſed us in the goſpel, which the articles of our Catholic undoubted chriſtian faith briefly teach us.

* John 20. 31. Mat. 28. 19, 20.

Q. 23. What are these articles?

A. I. *I believe in God, the Father Almighty, maker of heaven and earth.*

II. *And in Jesus Christ, his only begotten Son, our Lord:*

III. *Who was conceived by the Holy Ghost, born of the Virgin Mary;*

IV. *Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:*

V. *The third day he rose again from the dead:*

VI. *He ascended into heaven, and sitteth at the right hand of God the Father Almighty:*

VII. *From thence he shall come to judge the quick and the dead:*

VIII. *I believe in the Holy Ghost:*

IX. *I believe an holy Catholic church: the communion of saints:*

X. *The forgiveness of sins:*

XI. *The resurrection of the body:*

XII. *And the life everlasting. Amen.*

VIII. LORD's DAY.

Q. 24. *How are these articles divided?*

A. Into three parts; the first is of God the Father, and our creation; * the second of God the Son, and our redemption; § the third of God the Holy Ghost, and our sanctification.†

* Gen. 1. § 1 Pet. 1. 18, 19. † 1 Pet. 1. 21, 22.

Q. 25. *Since there is only but one* * *divine essence, why speakest thou of Father, Son, and Holy Ghost?*

A. Because God hath so § revealed himself in his word, that these three distinct persons are the one only true and eternal God.

* Deut. 6. 4.

§ Gen 1. 26. Isa. 61. 1. John 14. 16, 17. 1 John 5. 7. John 1. 18. Mat. 28. 19. 2 Cor. 13. 14.

OF GOD THE FATHER.
IX. LORD's DAY.

Q. 26. *What believeſt thou, when thou ſayeſt,* "I "BELIEVE IN GOD the FATHER ALMIGHTY, "MAKER OF HEAVEN AND EARTH?

A. That the eternal Father of our Lord Jeſus Chriſt, (who * of nothing made heaven and earth, with all that is in them; who likewiſe upholds and § governs the ſame by his eternal counſel and providence) is for the ſake of Chriſt his Son, my † God, and my Father; on whom I rely ſo entirely, that I have no doubt, but he will provide me with all things neceſſary ‡ for ſoul and body: and further that he will make whatever evils he ſends upon me, in this valley of tears, ‖ turn out to my advantage; for he is able to do it, being Almighty ¶ God and willing, being a ** faithful Father.

* Gen. 1 and 2. Pſalm 33. 6.
§ Pſ. 115. 3. Mat. 10. 29. Heb. 1. 3. John 5. 17.
† John 1. 12. Rom. 8. 15, 16. Gal. 4. 5. 6. Eph. 1. 5. 1 John 3. 1.
‡ Pſ. 55. 22. Mat. 6. 26. ‖ Rom. 8. 28. ¶ Rom. 10. 12.
** Mat. 6. 26. and 7. 9, 10, 11.

X. LORD's DAY.

Q. 27. *What doſt thou mean by the providence of God?*

A. The Almighty and every where preſent power of God; * whereby, as it were by his hand he § upholds and governs heaven, earth, and all creatures; ſo that herbs and graſs, rain † and drought, fruitful ‡ and barren years, meat and drink, ‖ health and ſickneſs ¶ riches and poverty,

* Act. 17. 25, 26, 27, 28. § Heb. 1. 3. † Jer. 5. 24.
‡ Act. 14. 17. ‖ John 9. 3. ¶ Prov. 22. 2. Job 1. 21.

yea all things ** come, not by chance, but by his fatherly hand.

** Mat. 10. 29, 30. Eph. 1. 11.

Q. 28. *What advantage is it to us to know that God has created, and by his providence doth ſtill uphold all things?*

A. That we may be patient in adverſity, * thankful § in proſperity; and that in all things, which may hereafter befal us, we place our firm † truſt in our faithful God and Father, that nothing ſhall ‡ ſeparate us from his love, ſince all creatures are ſo in his hand, that without his will they ‖ cannot ſo much as move.

* Rom. 5. 3. Pſ. 39. 10. § Deut. 8. 10. 1 Theſ. 5. 18.
† Rom. 5. 4, 5, 6. ‡ Rom. 8. 38, 39.
‖ Job 1. 12, and 2. 6. Matt. 8. 31. Ifa. 10. 15.

Of GOD the SON.

XI. LORD's DAY.

Q. 29. *Why is the Son of God called* JESUS, *that is a Saviour?*

A. Becauſe he ſaveth us, and delivereth us from our * ſins; and likewiſe, becauſe we ought not to ſeek, neither can find § ſalvation in any other.

* Matt. 1. 21. § Acts 4. 12.

Q. 30. *Do ſuch then believe in Jeſus the only Saviour, who ſeek their ſalvation and happineſs of ſaints, of themſelves or any where elſe?*

A. They do not; for though they boaſt of him in words, yet in deeds they deny * Jeſus the only deliverer and Saviour; for one of theſe two things muſt be true, that either Jeſus is not a complete

* 1 Cor. 1. 13, 31. Gal. 5. 4.

Saviour: or that they who by a true faith receive this Saviour, must find all things in him § necessary to their salvation.

§ Heb. 12. 2. Isa. 9. 6, 7. Col. 1. 19, 20.

XII. LORD'S DAY.

Q. 31. *Why is he called* CHRIST, *that is anointed?*

A. Because he is ordained of God the Father, and * anointed with the Holy Ghost, to be our § chief prophet and teacher; who has fully revealed to us the secret counsel and will of God concerning our redemption: and to be our only High Priest, † who by the one sacrifice of his body, has redeemed us, and makes continual ‡ intercession with the Father for us: and also to be our eternal King, ‖ who governs us by his word and spirit; and who defends and ¶ preserves us in (the enjoyment of) that salvation he has purchased for us.

* Heb. 1. 9. § Deut. 18. 18. Acts 3. 22. John. 1. 18, and 15. 15. Matt. 11. 27.
† Ps. 110. 4. Heb. 7 21, and 10, 14. ‡ Rom. 8, 34.
‖ Ps. 2. 6. Luke 1. 33. ¶ Matt. 28. 18. John 10. 28.

Q. 32. *But why art thou called a christian?*

A. Because I am a member of Christ * by faith, and thus am partaker § of his anointing, that so I may † confess his name, and present myself a living ‡ sacrifice of thankfulness to him: and also that with a free and good conscience I may fight against sin and ‖ satan in this life: and afterwards ¶ reign with him eternally, over all creatures.

* 1 Cor. 6. 15. § 1 John 2. 27. Joel 2. 28. † Matt. 10. 32. ‡ Rom. 12. 1. Acts 1. 6.
‖ Eph. 6. 11, 12. 1 Tim. 1. 18, 19. ¶ 2 Tim. 2. 12.

XIII. LORD's DAY.

Q. 33. *Why is Christ called the* ONLY BEGOTTEN SON *of* GOD, *since we are also the children of God?*

A. Because Christ alone is the eternal and natural Son of * God; but we are children § adopted of God, by grace, for his sake.

* John 1. 1. Heb. 1. 2. § Rom. 8. 15, 16, 17. Eph. 1. 5, 6.

Q. 34. *Wherefore calleſt thou him our* LORD?

A. Because he hath redeemed us, both ſoul and body, from all our ſins, not with gold or ſilver *, but with his precious blood, and hath delivered us from all the power of the devil; and thus hath made us his own property.

* 1 Pet. 1. 18, 19. 1 Cor. 6. 20.

XIV. LORD's DAY.

Q. 35. *What is the meaning of theſe words,—* "HE WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY?"

A. That God's eternal Son, who * is, and continueth true and eternal § God, † took upon him the very nature of man, of the fleſh and ‡ blood of the Virgin Mary, by the operation of the Holy Ghoſt; ‖ that he might alſo, be the true ſeed of David, ¶ like unto his brethren in all things, ** ſin excepted.

* John 1. 1. Col. 1. 15. Pſ. 2. 7. § Rom. 9. 5. 1 John 5. 20. † John 1. 14. Gal. 4. 4. ‡ Matt. 1. 18. Luke 1. 35. ‖ Pſ. 132. 11. Acts 2. 30. Rom. 1. 3. ¶ Phil. 2. 7. ** Heb. 4. 15.

Q. 36. *What profit doſt thou receive by Chriſt's holy conception and nativity?*

A. That he is our * mediator; and with his in-

* Heb. 2, 16, 17.

nocence and perfect holiness, covers in the sight of § God, my sins, wherein I was conceived and brought forth.

§ Ps. 32. 1. 1 Cor. 1. 30. Rom. 8. 34.

XV. LORD's DAY.

Q. 37. *What dost thou understand by the word,* "HE SUFFERED?"

A. That he all the time he lived on earth, but especially at the end of his life, * sustained in body and soul, the wrath of God against the sins of all mankind, that so by his passion, as the only § propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favour of God, righteousness and eternal life.

* 1 Pet. 2. 24. Isa. 53. 12. § 1 John 2. 2. Rom. 3. 25.

Q. 38. *Why did he suffer under Pontius Pilate as his judge?*

A. That he, being innocent, and yet condemned * by a temporal judge, might thereby free us from the severe judgment of God to which we were exposed. §

* Luke 23. 14. John 19. 4. Ps. 69. 5. § Gal. 3. 13.

Q. 39. *Is there any thing more in his being crucified, than if he had died some other death?*

A. Yes [there is;] for thereby I am assured, that he took on him the curse which lay upon me; for the death of the cross was * accursed of God.

* Deut. 21. 23. Gal. 3. 13.

XVI. LORD's DAY.

Q. 40. *Why was it necessary for Christ to humble himself even to death?*

A. Because with respect to the justice and truth of God, satisfaction for our sins could be made * no otherwise than by the death of the § Son of God.

* Gen. 2. 17. § Heb. 2. 9, 10. Phil. 2. 8.

Q. 41. *Why was he also* "BURIED?"

A. Thereby to prove that he * was really dead.

* Acts 13. 29. John 19. 38, &c.

Q. 42. *Since then Christ died for us, why must we also die?*

A. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into * eternal life.

* John 5. 24. Phil. 1. 23.

Q. 43. *What further benefit do we receive from the sacrifice and death of Christ on the cross?*

A. That by virtue thereof, our old man is crucified, dead, and * buried with him; that so the corrupt inclinations of the flesh may no more § reign in us; but that we may † offer ourselves unto him a sacrifice of thanksgiving.

* Rom. 6. 6, 7, &c. § Rom. 6. 12. † Rom. 12. 1.

Q. 44. *Why is there added* "HE DESCENDED "INTO HELL?"

A. That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath * delivered me from the anguish and torments of hell.

* Is. 53. 10. Mat. 27. 46.

XVII. LORD's DAY.

Q. 45. *What doth the* RESURRECTION *of Christ profit us?*

A. First; by his resurrection he hath overcome death, that he might * make us partakers of that righteousness which he had purchased for us by his death: secondly, we are also by his power, § raised up to a new life, and lastly, the resurrection of Christ is a † sure pledge of our blessed resurrection.

* 1 Cor. 15. 16. § Rom. 6. 4. Col. 3. 1, &c.
† 1 Cor. 15. Rom. 8. 11.

XVIII. LORD's DAY.

Q. 46. *How dost thou understand these words,* "HE ASCENDED INTO HEAVEN?"

A. That Christ, in sight of his disciples was * taken up from earth into heaven, and that he continues § there for our interest, until he come again to judge the quick and the dead.

* Acts 1. 9. Mark 16. 19. § Heb. 4. 14. Rom. 8. 34. Eph. 4. 10.

Q. 47. *Is not Christ then with us even to the end of the world, as he hath promised?*

A. Christ is very man and very God: with respect to his * human nature, he is no more on earth; but with respect to his § Godhead, majesty, grace and spirit, he is at no time absent from us.

* Acts 3. 21. John 3. 13. John 16. 28. § Mat. 28. 20.

Q. 48. *But if his human nature is not present, wherever his Godhead is, are not then these two natures in Christ separated from one another?*

A. Not at all; for since the Godhead is incom-

prehenſible and * omnipreſent; it muſt neceſſarily follow that § the ſame is not limited with the human nature he aſſumed, and yet remains perſonally united to it.

* Acts 7. 49. Mat. 24. 30.
§ Mat. 28. 20. John 16. 28. and 17. 11. John 3. 13.

Q. 49. *Of what advantage to us is Chriſt's aſcenſion into heaven?*

A. Firſt, that he is our * advocate in the preſence of his Father in heaven: ſecondly, that we have our fleſh in heaven as a ſure pledge that he as the head will alſo § take up to himſelf, us his members: thirdly, that he † ſends us his ſpirit as an earneſt, by whoſe power we "ſeek the things "which are above, where Chriſt ſitteth on the "right hand of God, ‡ and not things on earth."

* Heb. 9. 24. 1 John 2. 2. Rom. 8. 34. § John 14. 2. Eph. 2. 6.
† John 14. 16. 2 Cor. 1. 22. 2 Cor. 5. 5.
‡ Col. 3. 1. Phil. 3. 20.

XIX. LORD's DAY.

Q. 50. *Why is it added,* "AND SITTETH AT "THE RIGHT HAND OF GOD?"

A. Becauſe Chriſt is aſcended into heaven for this end, that he might there * appear as head of his church, by whom the Father § governs all things.

* Eph. 1. 20. Col. 1. 18. § Mat. 28. 18. John 5. 22.

Q. 51. *What profit is this glory of Chriſt our head unto us?*

A. Firſt, that by his holy ſpirit he * poureth out heavenly graces upon us his members: and then that by his power he defends § and preſerves us againſt all enemies.

* Eph. 4. 10. § Pſa. 2. 9. John 10. 28.

Q. 52. *What comfort is it to thee that* "CHRIST SHALL COME AGAIN TO JUDGE THE QUICK AND THE DEAD?"

A. That in all my sorrows and persecutions, with uplifted head * I look for the very same person, who before offered himself for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven: who shall cast all his § and my enemies into everlasting condemnation, but shall translate † me with all his chosen ones to himself, into heavenly joys and glory.

* Luke 21. 28. Rom. 8. 23, 24. 1 Thes. 4. 16.
§ 2 Thes. 1. 6, 7. Mat. 25. 41. † Mat. 25. 34.

OF GOD THE HOLY GHOST.

XX. LORD'S DAY.

Q. 53. *What dost thou believe concerning the* HOLY GHOST?

A. First, that he is true and coeternal God with the Father and the * Son: secondly, that he is also given § me, to † make me by a true faith, partaker of Christ and all his benefits, that he may ‡ comfort me and ‖ abide with me for ever.

* Gen. 1. 2. Isa. 48. 16. 1 Cor. 2. 16.
§ Mat. 28. 19. 2 Cor. 1. 21. † Galat. 3. 14. 1 Pet. 1. 2.
‡ Acts 9. 31. ‖ John 14. 16. 1 Pet. 4. 14.

XXI. LORD'S DAY.

Q. 54. *What believest thou concerning the* "HOLY CATHOLIC CHURCH" *of Christ?*

A. That the Son of God * from the § beginning

* John 10. 11. § Gen. 26. 4.

to the end of the world, gathers, † defends, and ‡ preserves to himself by his ‖ spirit and word, out of the ¶ whole human race, a ** church chosen to everlasting life, agreeing in true faith; and that I am, and for ever shall remain, a §§ living member thereof.

† Rom. 8. 29. Eph. 1. 10. ‡ Mat. 16. 18. ‖ Isa. 59. 21.
¶ Deut. 10. 14, 15. ** Acts 13. 48.
§§ 1 Cor. 1. 8, 9. Rom. 8. 35, &c.

Q. 55. What do you understand by "THE COMMUNION OF SAINTS?"

A. First, that all and every one who believes, being members of Christ, are in common, * partakers of him, and of all his riches and gifts: secondly, that every one must know it to be his duty readily and § cheerfully to employ his gifts, for the advantage and salvation of other members.

* 1 John 1. 3. Rom. 8. 32. 1 Cor. 12. 13.
§ 1 Cor. 13. 5. Philip. 2. 4, 5, 6.

Q. 56. What believest thou concerning "THE FORGIVENESS OF SINS?"

A. That God for the sake of * Christ's satisfaction, will no more § remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousness of Christ, that I may never be † condemned before the tribunal of God.

* 1 John 2. 2. 2 Cor. 5. 19, 21.
§ Jer. 31. 34. Ps. 103. 3, 4, 10, 11. Rom. 8. 1, 2, 3.
† John 3. 18.

XXII. LORD'S DAY.

Q. 57. What comfort doth the RESURRECTION *of the* BODY *afford thee?*

A. That not only my soul after this life, shall be immediately taken * up to Christ its head; but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and § made like unto the glorious body of Christ.

* Luke 23. 43. Philip. 1. 23. § 1 Cor. 15. 53. Job 19. 25. 26.

Q. 58. *What comfort takest thou from the article of* LIFE EVERLASTING?

A. That since * I now feel in my heart the beginning of eternal joy; after this life, § I shall inherit perfect salvation, which † "eye hath not seen, "nor ear heard, neither hath it entered into the "heart of man" to conceive! and that, to praise God therein for ever.

* 2 Cor. 5. 2, 3, 6. Rom. 14. 17. § Ps. 16. 11. † 1 Cor. 2. 9.

XXIII. LORD's DAY.

Q. 59. *But what doth it profit thee now that thou believest all this?*

A. That I am righteous in Christ, before God, and an heir of eternal life. *

* Rom. 5. 1. Rom. 1. 17. John 3. 36.

Q. 60. *How art thou righteous before God?*

A. Only * by a true faith in Jesus Christ; so that, tho' my conscience accuse me, that I have grossly transgressed all the commands of God, and § kept none of them, and am still † inclined to all evil; notwithstanding, God, without any ‡ merit of mine, but only of mere ‖ grace, grants ¶ and ** imputes to me, the perfect §§ satisfaction, righteousness and holiness of Christ; even so, as

* Rom. 3. 22, &c. Gal. 2. 16. Eph. 2. 8, 9. § Rom. 3. 9, &c.
† Rom. 7. 23. ‡ Rom. 3. 24. ‖ 1 Tim. 1. 5. Eph. 2. 8, 9.
¶ Rom. 4. 4, 5. 2 Cor. 5. 19. ** 1 John 2. 1. §§ 1 John 2. 2.

if I never had had, nor committed any sin: yea, as if I had fully †† accomplished all that obedience which Christ hath accomplished for me; ‡‡ in as much as I embrace such benefit with a believing heart.

†† 2 Cor. 5. 21. ‡‡ Rom. 3. 28. John 3. 18.

Q. 61. *Why sayest thou, that thou art righteous by faith only?*

A. Not that I am acceptable to God, on account of the * worthiness of my faith; but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before § God; and that I cannot receive † and apply the same to myself any other way than by faith only.

* Ps. 16. 2. Eph. 2. 8, 9. § 1 Cor. 1. 30. 1 Cor. 2. 2.
† 1 John 5. 10.

XXIV. LORD's DAY.

Q. 62. *But why cannot our good works be the whole, or part of our righteousness before God?*

A. Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects * conformable to the divine law: and also, that our best works in this life, are all imperfect and § defiled with sin.

* Gal. 3. 10. Deut. 27. 26. § Isa. 64. 6.

Q. 63. *What! do not our good works merit, which yet God will reward in this and in a future life?*

A. This reward is not of merit, but of grace *.

* Luke 17. 10.

Q. 64. *But doth not this doctrine make men careless and profane?*

A. By no means: for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of * thankfulness.

* Mat. 7. 18. John 15. 5.

Of the SACRAMENTS.

XXV. LORD's DAY.

Q. 65. *Since then we are made partakers of Christ and all his benefits by faith only, whence doth this faith proceed?*

A. From the Holy Ghost, who works * faith in our hearts by the preaching of the gospel, and § confirms it by the use of the sacraments.

* Eph. 2. 8. & 6. 23. Philip. 1. 29. § Mat. 28. 19. Rom. 4. 11.

Q. 66. *What are the sacraments?*

A. The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel; viz. that he grants us freely the remission of sin, and * life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

* Gen. 17. 11. Rom. 4. 11. Deut. 30. 6. Levit. 6. 25. Acts 22. 16. Acts 2. 38. Mat. 26. 28.

Q. 67. *Are both word and sacraments then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?*

A. Yes indeed; for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, * that the whole of our salvation depends upon that one sacrifice of Christ, which he offered for us on the cross.

* Rom. 6. 3. Gal. 3. 27.

Q. 68. *How many sacraments has Christ instituted in the new covenant, or testament?*

A. * Two, namely, holy baptism, and the holy supper.

* 1 Cor. 10. 2, 3, 4.

Of Holy BAPTISM.
XXVI. LORD's DAY.

Q. 69. *How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?*

A. Thus, that Christ appointed * this external washing with water, adding thereto this § promise, that I am as certainly washed by his blood and spirit from all the pollution of my soul, that is from all my sins, as I am † washed externally with water, by which the filthiness of the body is commonly washed away.

* Mat. 28. 19. Acts 2. 38. § Mark 16. 16. Mat. 3. 11. Rom. 6. 3. † Mark 1. 4. Luke 3. 3.

Q. 70. *What is it to be washed with the blood and spirit of Christ?*

A. It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he * shed for us by his sacrifice upon the cross: and also to be renewed by the Holy Ghost, and sanctified to be members of Christ; that so we may more and more die unto sin, and § lead holy and unblameable lives.

* Heb. 12. 24. 1 Pet. 1. 2. Apo. 1. 5.
§ John 1. 33. Rom. 6. 4. Col. 2. 12.

Q. 71. *Where has Christ promised us, that he will as certainly wash us by his blood and spirit, as we are washed with the water of baptism?*

A. In the inſtitution of baptiſm, which is thus expreſſed, " * go ye therefore, and teach all " nations, baptizing them in the name of the Fa- " ther, and of the Son, and of the Holy Ghoſt §" " he that believeth and is baptized ſhall be ſaved; " but he that believeth not, ſhall be damned." this promiſe is alſo repeated, where the ſcripture calls baptiſm " the † waſhing of regeneration, " and the waſhing ‡ away of ſins."

* Mat. 28. 19. § Mark. 16. 16. † Tit. 3. 5. ‡ Acts 22. 16.

XXVII. LORD's DAY.

Q. 72. *Is then the external baptiſm with water, the waſhing away of ſin itſelf?*

A. Not at all; for the * blood of Jeſus Chriſt only, and the Holy Ghoſt, cleanſe us from all § ſin.

* Mat. 3. 11. 1 Pet. 3. 21. § 1 John 1. 7. 1 Cor. 6. 11.

Q. 73. *Why then doth the Holy Ghoſt call baptiſm " the waſhing of regeneration" and " the waſhing away of ſins?"*

A. God ſpeaks thus not without great cauſe, to wit, not only thereby to teach us, that as the filth of the body is purged away by water, ſo our ſins are * remov'd by the blood and ſpirit of Jeſus Chriſt; but eſpecially, that by this divine pledge and ſign he may aſſure us, that we are ſpiritually cleanſed from our ſins as really, as we are externally § waſhed with water.

* Rev. 1. 5. 1 Cor. 6. 11. § Mark 16. 16. Gal. 3. 27.

Q. 74. *Are infants alſo to be baptized?*

A. Yes, for ſince they, as well as the adult, are included in the * covenant and § church of God;

* Gen. 17. 7. Acts 2. 39. § 1 Cor. 7. 14. Joel 2. 16.

and since † redemption from sin by the blood of Christ, and the ‡ Holy Ghost, the author of faith, is promised to them no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the christian church; and be distinguished ‖ from the children of infidels, as was done in the old covenant or testament by ¶ circumcision, instead of which, ** baptism is instituted in the new covenant.

† Mat. 19. 14. ‡ Luke 1. 14, 15. Ps. 22. 10. Acts 2. 39.
‖ Act. 10. 47. 1 Cor. 12. 13. and 7. 14.
¶ Gen. 17. 14. ** Col. 2. 11, 12, 13.

Of the HOLY SUPPER of our LORD JESUS CHRIST.

XXVIII. LORD's DAY.

Q. 75. How art thou admonished and assured in the Lord's supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?

A. Thus, That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him; * adding these promises: first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me: And further, that he feeds and nourishes my soul to everlasting life, with his crucified body, and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

* Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luke 22. 19, 20. 1 Cor. 10. 16, 17. and 11. 23, 24, 25.

Q. 76. What is it then to eat the crucified body, and drink the shed blood of Christ?

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to * obtain the pardon of sin, and life eternal; but also, besides that, to become more and more § united to his sacred body by the Holy Ghost who dwells both in Christ and in us: so that we, though Christ is in † heaven and we on earth, are notwithstanding "Flesh of his flesh, "and bone of ‡ his bone;" and that we live ‖ and are governed for ever by one spirit, as members of the same body are by one soul.

* John 6. 35, 40, 47, 48, 50, 51, 53, 54. § John 6. 55, 56.
† Acts 3. 21. and 1. 9 10, 11. 1 Cor. 11. 26.
‡ Eph. 5. 29, 30, 31, 32. 1 Cor. 6. 15, 17, 19. 1 John 3. 24.
‖ John 6. 56, 57, 58. Eph. 4. 15, 16.

Q. 77. Where has Christ promised that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?

A. In the institution of the supper, which is thus expressed; * "The Lord Jesus in the same "night in which he was betrayed, took bread, "and when he had given thanks, he brake it, and "said, take, eat; this is my body, which is bro-"ken for you; this do in remembrance of me: "after the same manner also he took the cup, "when he had supped, saying, this § cup is the "new testament in my blood: † this do ye as of-"ten as ye drink it, in remembrance of me. For "as often as ye eat this bread, and drink this cup, "ye do shew the Lord's death till he come."

* 1 Cor. 11. 23. Mat. 26. 26. Mark 14. 22. Luke 22. 19.
§ Exod. 24. 8. Heb. 9. 20. † Exod. 13. 9. 1 Cor. 11. 26.

This promise is repeated by the holy apostle Paul, where he says, ‡ "The cup of blessing "which we bless, is it not the communion of the "blood of Christ? The bread which we break, "is it not the communion of the body of Christ? "For we being many, are one bread and one "body; because we are all partakers of that one "bread."

‡ 1 Cor. 10. 16. 17.

XXIX. LORD's DAY.

Q. 78. *Do then the bread and wine become the very body and blood of Christ?*

A. Not at all: * but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread in the Lord's supper is not changed into the very § body of Christ; though agreeable to the † nature and properties of sacraments, it is called the body of Christ Jesus.

* 1 Cor. 10. 1, 2, 3, 4. 1 Pet. 3. 21. John 6. 35, 62, 63.
§ 1 Cor. 10. 16, &c. and 11. 20. &c.
† Gen. 17. 10, 11, 14. Exod. 12. 26, 27, 43, 48. Acts 7. 8. Mat. 26. 26. Mark 14. 24.

Q. 79. *Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood; and Paul the "Communion of the body "and blood of Christ?"*

A. Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood, are the true meat and drink whereby our souls are * fed to eternal life;

* John 6. 51, 55, 56.

but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood (by the operation of the Holy Ghost) as we § receive by the mouths of our bodies these holy signs in remembrance of him; and that all his sufferings † and obedience, are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

§ 1 Cor. 10. 16, 17. and 11, 26, 27, 28. Eph. 5. 32.
† Rom. 5. 9, 18, 19. and 8. 4.

XXX. LORD's DAY.

Q. 80. *What difference is there between the Lord's supper and the Popish mass?*

A. The Lord's supper testifies to us, that we have a full pardon of all sin * by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross; and, that we by the Holy Ghost are ingrafted § into Christ, who, according to his human nature is now not on earth, but in † heaven, at the right hand of God his Father, and will there ‡ be worshipped by us:—but the mass teacheth that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priest; and further, that Christ is bodily under the form of bread and wine, and therefore is to be ‖ worshipped in them; so that

* Heb. 7. 27. and 9. 12, 26. Mat. 26. 28. Luke 22. 19, 20. 2 Cor. 5. 21.
§ 1 Cor. 6. 17. and 12. 13. † Heb. 1. 3. and 8. 1. &c.
‡ John 4. 21, 22, 23, Col. 3. 1. Philip. 3. 20. Luke 24. 52, 53. Acts 7. 55.
‖ In canone Missæ and de consecra, distinct. 2, Concil. Trid. Sess. 13. 15.

the mass at bottom, is nothing else than a ¶ denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

¶ Isa. 1. 11, 14. Mat. 15. 9. Col. 2. 22, 23. Jer. 2. 13.

Q. 81. *For whom is the Lord's supper instituted?*

A. For those who are truly sorrowful * for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities § are covered by his passion and death; and who also earnestly † desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and ‡ drink judgment to themselves.

* Mat. 5. 3, 6. Luke 7. 37. 38. and 15. 18, 19. § Ps. 103. 3.
† Ps. 116. 12, 13, 14. 1 Pet. 2. 11, 12.
‡ 1 Cor. 10. 20, &c. and 11. 28. &c. Tit. 1. 16. Ps. 50. 15, 16.

Q. 82. *Are they also to be admitted to this supper, who by confession and life declare themselves infidels and ungodly?*

A. No; for by this, the covenant of God would be profaned, and his wrath * kindled against the whole congregation: therefore it is the duty of the christian church, according to the appointment of § Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they shew amendment of life.

* 1 Cor. 10. 21. and 11. 30, 31. Isa. 1. 11, 13. Jer. 7. 21. Ps. 50. 16. 22. § Mat. 18. 17, 18.

XXXI. LORD's DAY.

Q. 83. *What are * the keys of the kingdom of heaven?*

* Mat. 16. 19.

A. The preaching § of the holy Gospel, and christian discipline † or excommunication out of the christian church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

John 20. 23. † Mat. 18. 13. 18.

Q. 84. *How is the kingdom of heaven opened and shut by the preaching of the holy gospel?*

A. Thus; when according to the command of * Christ, it is declared and publicly testified to all and every believer, that whenever they § receive the promise of the gospel by true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal † condemnation, so long as they are ‡ unconverted; according to which testimony of the gospel, God will judge them, both in this, and the life to come.

* Mat. 28. 19. § John 3. 18, 36. Mark 16. 16.
† 2 Thes. 1. 7. 8, 9.
‡ John 20, 21, 22, 23. Mat. 16. 19. Rom. 2. 2, 17.

Q. 85. *How is the kingdom of heaven shut and opened by christian discipline?*

A. Thus; when according * to the command of Christ, those who under the name of christians maintain doctrines, or practices § inconsistent therewith; will not after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church † or to those who are thereunto ‡ appointed by the church; and if they despise their ad-

* Mat. 18. 15. § 1 Cor. 5. 12. † Mat. 18. 15. 18.
‡ Rom. 12. 7. 8. 9. 1 Cor. 12. 28. 1 Tim. 5. 17. 2 Thes. 3. 14.

monition, ‖ are by them forbid the uſe of the ſacraments; whereby they are excluded from the chriſtian church, and by God himſelf from the kingdom of Chriſt; and when they promiſe and ſhew real amendment, are again ¶ received as members of Chriſt and his church.

‖ Mat. 18. 17. 1 Cor. 5. 3. 4. 5.
¶ 2 Cor. 2. 6, 7, 8, 10, 11. Luke 15. 18.

THE THIRD PART.
OF THANKFULNESS.
XXXII. LORD's DAY.

Q. 86. *Since then we are delivered from our miſery, merely of grace, through Chriſt, without any merit of ours; why muſt we ſtill do good works?*

A. Becauſe that Chriſt, having redeemed and delivered us by his blood, alſo renews us by his holy ſpirit, after his own image; that ſo we may teſtify by the whole of our conduct, our gratitude * to God for his bleſſings, and that he may be § praiſed by us: alſo, that every one may be † aſſured in himſelf of his faith, by the fruits thereof; and that by our godly converſation others may be ‡ gained to Chriſt.

* 1 Cor. 6. 19, 20. Rom. 6. 13. and 12. 1, 2. 1 Pet. 2. 5, 9, 10.
§ Mat. 5. 16. 1 Pet. 2. 12. † 2 Pet. 1. 10. Gal. 5. 6, 24.
‡ 1 Pet. 3. 1, 2. Mat. 5. 16. Rom. 14. 19.

Q. 87. *Cannot they then be ſaved, who continuing in their wicked and ungrateful lives, are not converted to God?*

A. By no means; for the holy ſcripture declares * that no unchaſte perſon, idolater, adulterer, thief, covetous man, drunkard, ſlanderer, robber, or any ſuch like, ſhall inherit the kingdom of God.

* 1 Cor. 6. 9. 10. Eph. 5. 5. 1 John 3. 14. 15. Gal. 5. 21.

XXXIII. LORD's DAY.

Q. 88. *In how many parts doth the true converſion of man conſiſt?*

A. In two parts; in * the mortification of the old, and in the quickening of the new man.

* Rom. 6. 4, 5, 6. Eph. 4. 22, 23. Col. 3. 5. 1 Cor. 5. 7.

Q. 89. *What is the mortification of the old man?*

A. It is a * ſincere ſorrow of heart, that we have provoked God by our ſins; and more and more to hate and flee from them.

* Pſ. 51. 3. 8, 17. Luke 15. 18. Rom. 8. 13. Joel 1. 12. 13.

Q. 90. *What is the quickening of the new man?*

A. It is a ſincere joy of heart in God, through Chriſt, * and with love and § delight to live according to the will of God in all good works.

* Rom. 5. 1, 2. and 14, 17. Iſa. 57. 15.
§ Rom. 6. 10, 11. 1 Pet. 4. 2, Gal. 2. 20.

Q. 91. *But what are good works?*

A. Only thoſe which proceed from a true * faith, are performed according to the § law of God, and to his † glory; and not ſuch as are ‡ founded on our imaginations, or the inſtitutions of men.

* Rom. 14. 23. § 1 Sam. 15. 22. Eph. 2. 2. 10. † 1 Cor. 10. 31. ‡ Deut. 12. 32. Ezek. 20. 18. Mat. 15. 9.

XXXIV. LORD's DAY.

Q. 92. What is the law of God?

A. *God ſpake all theſe words*, Exod. xx. Deut. v. *ſaying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the houſe of bondage.*

I. Com.

Thou shalt have no other gods before me.

II. Com.

Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

III. Com.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Com.

Remember the sabbath day, to keep it holy, six days shalt thou labour, and do all thy work, but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

V. Com.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Com.

Thou shalt not kill.

VII. Com.

Thou shalt not commit adultery.

VIII. COM.

Thou shalt not steal.

IX. COM.

Thou shalt not bear false witness against thy neighbour.

X. COM.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. How are these ten commands divided?

A. Into two * tables, the § first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbour.

* Exod. 34. 28, 29. Deut. 4. 13. and 10. 3, 4.
§ Mat. 22. 37, 38, 39.

Q. 94. *What doth God enjoin in the first command?*

A. That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, * sorcery § soothsaying, superstition, † invocation of saints, or any other creatures, and learn ‡ rightly to know the only true God; ‖ trust in him alone, with humility ¶ and patience ** submit to him, §§ expect all good things from him only; †† love, ‡‡ fear, and ||| glorify him with my whole heart: so that I renounce ¶¶ and forsake all

* 1 Cor. 6. 9, 10. and 10. 7, 14.
§ Lev. 18. 21 Deut. 18. 10, 11, 12.
† Mat. 4. 10. Rev. 19. 10. ‡ John 17. 3.
‖ Jer. 17. 5. 7. ¶ Heb. 10. 36. Col. 1. 11, Rom. 5. 3. 4. Phil. 2. 14. ** 1 Pet. 5. 5, 6.
§§ Ps. 104. 27. Is. 45. 7. Jam. 1. 17. ††Deut. 6. 5. Mat. 22. 37.
‡‡ Deut. 6 5. Mat. 10. 28. ||| Mat. 4. 10.
¶¶ Mat. 5. 29, 30. Acts 5. 29. Mat. 10. 37.

creatures, rather than *** commit even the leaſt thing, contrary to his will.

*** Mat. 5. 19.

Q. 95. *What is idolatry?*

A. Idolatry is inſtead of, or beſides that one true God, who has manifeſted himſelf in his word, to contrive, or have any other object in which men place their truſt*.

* 2 Chr. 16. 12. Phil. 3. 19. Gal. 4. 8. Eph. 2. 12.

XXXV. LORD's DAY.

Q. 96. *What doth God require in the ſecond command?*

A. That we in no wiſe * repreſent God by images, nor worſhip § him in any other way than he has commanded in his word.

* Deut. 4. 15. Iſa. 40. 18. Rom. 1. 23, &c. Acts 17. 29.
§ 1 Sam. 15. 23. Deut. 12. 30.

Q. 97. *Are images then not at all to be made?*

A. God neither can, nor * may be repreſented by any means: but as to creatures, tho' they may be repreſented, yet God forbids to make, or have any reſemblance of them, either in order to worſhip them § or to ſerve God by them.

* Deut. 4. 15, 16. Iſa. 46. 5. Rom. 1. 23.
§ Exod. 23. 24. and 34. 13. 14. Num. 33. 52. Deut. 7. 5.

Q. 98. *But may not images be tolerated in the churches, as books to the laity?*

A. No; for we muſt not pretend to be wiſer than God, who will have his people * taught, not by dumb images, § but by the lively preaching of his word.

* 2 Tim. 3. 16. 2 Pet. 1. 19. § Jer. 10. 1, &c. Hab. 2. 18. 19.

XXXVI. LORD's DAY.

Q. 99. *What is required in the third command?*

A. That we, not only by curſing or * perjury; but alſo by § raſh ſwearing, muſt not profane or abuſe the name of God; nor by ſilence or connivance be partakers of theſe horrible ſins in others; and briefly, that we uſe the holy name of † God no otherwiſe than with fear and reverence; ſo that he may be rightly ‡ confeſſed and ‖ worſhipped by us, and be glorified in all our ¶ words and works.

* Lev. 24. 11. and 19. 12. § Mat. 5. 37. Lev. 5. 4.
† Isa 45. 23, 24. ‡ Mat. 10. 32. ‖ 1 Tim. 2. 8.
¶ 1 Col. 3. 16. 17.

Q. 100. *Is then the profaning of God's name by ſwearing and curſing, ſo heinous a ſin, that his wrath is kindled againſt thoſe who do not endeavour as much as in them lies to prevent and forbid ſuch curſing and ſwearing.*

A. It undoubtedly is, * for there is no ſin greater, or more provoking to God, than the profaning of his name; and therefore he has commanded this § ſin to be puniſhed with death.

* Lev. 5. 1. § Lev. 24. 15.

XXXVII. LORD's DAY.

Q. 101. *May we then ſwear religiouſly by the name of God?*

A. Yes; either when the magiſtrates demand it of the ſubjects; or when neceſſity requires us thereby to confirm * fidelity and truth, to the glory of God, and the ſafety of our neighbour; for ſuch an oath is § founded on God's word, and

* Exod. 22. 11. Neh. 13 25. § Deut. 6. 13. Heb. 6. 16.

therefore was juſtly † uſed by the ſaints, both in the old and new teſtament.

* Gen. 21. 24. Joſh. 9. 15, 19. 1 Sam. 24. 22. 2 Cor. 1. 23. Rom. 1. 9.

Q. 102. *May we alſo ſwear by ſaints or any other creature?*

A. No; for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witneſs to the truth, and puniſh me if I ſwear * falſly; which honour is § due to no creature.

* 2 Cor. 1. 23. § Mat. 5. 34, 35.

XXXVIII. LORD's DAY.

Q. 103. *What doth God require in the fourth command?*

A. Firſt, that the miniſtry of the goſpel, and the ſchools be * maintained; and that I, eſpecially on the ſabbath, § that is on the day of reſt, † diligently frequent ‡ the church of God, to hear his word, to uſe the ſacraments, ‖ publicly to call upon the Lord, and contribute to the relief of the ¶ poor, as becomes a chriſtian: ſecondly, that all the days of my life I ceaſe from my evil works, and yield myſelf to the Lord, to work by his holy ſpirit in me: and thus ** begin in his life the eternal ſabbath.

* Tit. 1. 5. 1 Tim. 3. 14. 15. 1 Cor. 9. 11. 2 Tim. 2. 2. and 3. 15. § Lev. 23. 3.
† Acts 2. 42. 46. 1 Cor. 14. 19. 29, 31. ‡ 1 Cor. 11. 33.
‖ 1 Tim. 2. 1. ¶ 1 Cor. 16. 2. ** Is. 66. 23.

XXXIX. LORD's DAY.

Q. 104. *What doth God require in the fifth command?*

A. That I shew all honour, love, and fidelity to my father and mother, and all in authority over me, and * submit myself to their good instruction and correction, with due obedience; and also patiently bear with their § weaknesses and infirmities, since it pleases † God to govern us by their hand.

* Eph. 6. 1. 2, &c. Col. 3. 18. 20. Eph. 5. 22. Rom. 1. 31.
§ Prov. 23. 22.
† Luk. 6. 4. 9. Col. 3. 19, 21. Rom. 13. Mat. 22. 21.

XL. LORD's DAY.

Q. 105. *What doth God require in the sixth command?*

A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, hate, wound or * kill my neighbour, by myself or by another; but that I lay § aside all desire of revenge; also, that I † hurt not myself, or wilfully expose myself to any danger, wherefore also the magistrate ‡ is armed with the sword, to prevent murder.

* Mat. 5. 21, 22. Prov. 12. 18. Mat. 26. 52.
§ Eph. 4. 26. Rom 12. 19. Mat. 5. 39, 40.
† Mat. 4. 5. 6. 7. Col. 2. 23.
‡ Gen. 9. 6. Mat. 26. 52. Rom. 13. 4.

Q. 106. *But this command seems only to speak of murder?*

A. In forbidding murder, God teaches us, that he abhors the causes thereof; such as * envy, § hatred, † anger, and desire of revenge; and that ‡ he accounts all these as murder.

* James 1. 20. Gal. 5. 20. § Rom. 1. 29. † 1 John 2. 9.
‡ 1 John 3. 15.

Q. 107. *But is it enough that we dont kill any man in the manner mentioned above?*

A. No; for when God forbids envy, hatred, and anger; he commands us to * love our neighbour as ourselves; to shew § patience, peace, † meekness, ‡ mercy, and all kindness, towards him, ‖ and prevent his hurt as much as in us lies: and that we ¶ do good, even to our enemies.

* Mat. 22. 39. and 7. 12. § Rom. 12. 10.
† Eph. 4. 2. Gal. 6. 1. 2. Mat. 5. § Rom. 12. 18.
‡ Exod. 23. 5. ‖ Mat. 5. 45. ¶ Rom. 12. 20.

XLI. LORD's DAY.

Q. 108. *What doth the seventh command teach us?*

A. That all uncleanness is accursed * of God, and that therefore we must with all our hearts § detest the same, and live † chastely and temperately, whether in ‡ holy wedlock, or in a single life.

* Lev. 18. 27. § Judg. 22. 23. † 1 Thes. 4. 3. 4.
‡ Heb. 13. 4. 1 Cor. 7. 4. 9.

Q. 109. *Doth God forbid in this command, only adultery, and such like gross sins?*

A. Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy; therefore he forbids all unchaste actions, * gestures, words, thoughts, § desires, and whatever † can entice men thereto.

* Eph. 5. 3. 1 Cor. 6. 18. § Mat. 5. 28.
† Eph. 5. 18. 1 Cor. 15. 33.

XLII. LORD's DAY.

Q. 110. *What doth God forbid in the eighth command?*

A. God forbids not only those * thefts and § robberies which are punishable by the magistrates;

* Cor. 6. 10. § Cor. 5. 10.

but he comprehends under the name of theft all wicked tricks and devices, whereby we design to † appropriate to ourselves the goods which belong to our neighbour; whether it be by force, or under the appearance of *right;* as by unjust ‡ weights, ells, ‖ measures, *fraudulent* merchandize, false coins, ¶ usury, or by any other way forbidden by God; as also all ** covetousness, all abuse and waste of his gifts.

† Luke 3. 14. 1 Thes. 4. 6. ‡ Prov. 11. 1.
‖ Ezek. 45. 9, 10. 11. Deut. 25. 13.
¶ Ps. 15. 5. Luke 6. 35. ** 1 Cor. 6. 10.

Q. 111. *But what doth God require in this command?*

A. That I promote the advantage of my neighbour in every instance I can or may; and deal with him as I * desire to be dealt with by others; further *also* that I faithfully labour, so that I § may be able to relieve the needy.

* Mat. 7. 12. § Prov. 5. 16. Eph. 4. 28.

XLIII. LORD's DAY.

Q. 112. *What is required in the ninth command?*

A. That I bear false witness * against no man; nor falsify § any man's words: that I be no backbiter, † or slanderer; that I do not judge, or join ‡ in condemning any man rashly or unheard; but that I ‖ avoid all sorts of lies and deceit, as the proper works ¶ of the devil, unless I would bring down upon me the heavy wrath of God: likewise that in judgment and all other dealings I love the truth, speak it uprightly ** and confess it: also

* Prov. 19. 5, 9, and 21. 28. § Ps. 15. 3. † Rom. 1. 29.
‡ Mat. 7. 1, &c. Luke 6. 37. ‖ Lev. 19. 11.
¶ Prov. 12, 22, & 13, 5. ** 1 Cor. 13. 6. Eph. 4. 25.

that I defend and promote, §§ as much as I am able, the honour and good character of my neighbour.

§§ 1 Peter 4. 8.

XLIV. LORD's DAY.

Q. 113. *What doth the tenth command require of us?*

A. That even the smallest inclination or thought, contrary to any of God's commands, never rise in our hearts; but that at all times we hate all sin with our whole hearts, * and delight in all righteousness.

* Rom. 7. 7, &c.

Q. 114. *But can those who are converted to God, perfectly keep these commands?*

A. No; but even the holiest men while in this life, have only small beginnings of this * obedience, yet so, that with a § sincere resolution, they begin to live, not only according to some, but all the commands of God.

* Rom. 7. 14. § Rom. 7. 22, 15. &c. James 2 20.

Q. 115. *Why will God then have the ten commands so strictly preached, since no man in this life can keep them?*

A. First, that all our life time, we may learn * more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, § and righteousness in Christ: likewise, that we constantly endeavour and pray to God for the grace of the holy spirit, that we may become more and more conformable to the image

* 1 John 1. 9. Ps. 3. 2, 5. § Rom. 7. 24.

of God, till we arrive at the perfection proposed to us, in a life to come †.

† 1 Cor. 9. 24. Phil. 3. 12. 13, 14.

OF PRAYER.

XLV. LORD's DAY.

Q. 116. *Why is prayer necessary for christians?*

A. Because it is that chief part of * thankfulness which God requires of us: and also *because* God will give his grace and holy spirit to those only who with sincere desires continually ask them of him, and § are thankful for them.

* Ps. 50. 15.

§ Mat. 7. 7, 8. Luke 11. 9, 13. Mat. 13. 12. Ps. 50. 15.

Q. 117. *What are the requisites of that prayer, which is acceptable to God, and which he will hear?*

A. First, that we from the heart pray to the one true God only, who hath * manifested himself in his word, for all things he hath commanded us, to ask of him: § secondly, that we rightly and thoroughly know our need and misery, that so we may † deeply humble ourselves in the presence of his divine majesty; thirdly, that we may be fully persuaded that he, notwithstanding we are ‡ unworthy of it, will, for the sake of Christ our Lord, certainly ‖ hear our prayer, as he has ¶ promised us in his word.

* John 4. 22. § Rom. 8 26. 1 John 5. 14.

† John 4. 23, 24. Ps. 145. 18. ‡ 2 Chron. 20 12.

‖ Ps. 2. 11. and 34. 18, 19. Isa. 66. 2.

¶ Rom. 10. 14. and 8. 15, 16. James 1. 6, &c. John 14. 13. Dan. 9. 17. 18. Mat. 7. 8. Ps. 143. 1.

Q. 118. *What hath God commanded us to ask of him?*

A. All * things neceſſary for ſoul and body; which Chriſt our Lord has compriſed, in that prayer he himſelf § has taught us.

* Jam. 1. 17. Mat. 6. 33. § Mat. 6. 9, 10, &c. Luke 11. 2, &c.

Q. 119. *What are the words of that prayer?*

A. Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.

XLVI. LORD's DAY.

Q. 120. *Why hath Chriſt commanded us to addreſs God thus,* "OUR FATHER?"

A. That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer; namely, that God is become our Father in Chriſt, * and will much leſs deny us what we aſk of him in true faith, than our parents § will refuſe us earthly things.

* Mat. 6. 9. § Mat. 7. 9, 10, 11. Luke 11. 11. Iſa. 49. 15.

Q. 121. *Why is it here added,* "WHICH ART IN HEAVEN?"

A. Leſt we ſhould form any * earthly conceptions of God's heavenly majeſty, and that we § may expect from his Almighty power all things neceſſary for ſoul and body.

* Jer. 23. 24. Acts 17. 24. § Rom. 10. 12.

XLVII. LORD's DAY.

Q. 122. *Which is the firſt petition?*

A. "* HALLOWED BE THY NAME;" that is, grant us first rightly § to know thee, and to † sanctify, glorify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, as that thy name may never be blasphemed, but rather ‡ honoured and praised, on our account.

* Matt. 6. 9.
§ Job 17. 3. Jer. 9. 23, 24. Mat. 16. 17. James 1. 5.
† Ps. 119. 137. 138. Luke 1. 46. Ps. 145. 8. 9.
‡ Ps. 115. 1. 71. 8.

XLVIII. LORD'S DAY.

Q. 123. *Which is the second petition?*

A. "* THY KINGDOM COME;" that is, rule us so by thy word and spirit, that we may § submit ourselves more and more to thee; preserve and † increase thy church, destroy the ‡ works of the devil, and all violence which would exalt itself against thee; and also, all wicked counsels devised against thy holy word; till the full ‖ perfection of thy kingdom takes place, ¶ wherein thou shalt be all in all.

* Matt. 6. 10. § Mat. 6. 33. Ps. 119. 5. † Ps. 51. 18.
‡ 1 John 3. 8. Rom. 16. 21. ‖ Rev. 22. 17, 20.
¶ 1 Cor. 15. 28.

XLIX. LORD'S DAY.

Q. 124. *Which is the third petition?*

A. "* THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN;" that is, grant that we and all men may renounce § our own will, and without murmuring † obey thy will which is only good;

* Matt. 6. 10. § Mat. 16. 24. Tit. 2. 12. † Luke 22. 42.

that ſo every one may attend to and ‡ perform the duties of his ſtation and calling as willingly and faithfully, as the ‖ angels do in heaven,

‡ 1 Cor. 7. 24. Eph. 4. 1. ‖ Pſ. 103. 20.

L. LORD's DAY.

Q. 125. *Which is the fourth petition?*

A. " * GIVE US THIS DAY OUR DAILY BREAD;" that is, be pleaſed to provide us with all things § neceſſary for the body, that we may thereby acknowledge thee to be the only fountain of all † good, and that neither our care nor induſtry, nor *even* thy gifts, can ‡ profit us without thy bleſſing and therefore that we may withdraw our truſt from all creatures, and place ‖ it alone in thee.

* Mat. 6. 11. § Pſ. 145. 15. Mat. 6. 25, &c.
† Acts 17. 25. and 14. 17.
‡ 1 Cor. 15. 58. Deut. 8. 3. Pſ. 127. 1, 2,
‖ Pſ. 62. 11. and 55. 23.

LI. LORD's DAY.

Q. 126. *Which is the fifth petition?*

A. " * AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS;" that is, be pleaſed for the ſake of Chriſt's blood, § not to impute to us poor ſinners, our tranſgreſſions, nor that depravity which always cleaves to us; even as we feel this evidence of thy grace in us, that it is our firm reſolution from the heart, to † forgive our neighbour.

* Mat. 6. 2. § Pſ. 51. 1. 1 John 2. 1, 2.
† Mat. 6. 14, 15.

LII. LORD's DAY.

Q. 127. *Which is the ſixth petition?*

A. " * AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL;" that is, since we are so weak in ourselves, that we cannot stand § a moment; and besides this, since our mortal enemies, the devil, † the ‡ world, and our own ‖ flesh, cease not to assault us; do thou therefore preserve and strengthen us by the power of thy holy Spirit, that we may not be overcome in this spiritual warfare; ¶ but constantly and strenuously may resist *our foes*, till at last we ** obtain a complete victory.

* Mat. 6. 13. § John 5. 5. Ps. 103. 14. † 1. Pet. 5. 8.
‡ Eph. 6. 12. John 15. 19. ‖ Rom. 7. 23 Gal. 5 17.
¶ Mat. 26 41. Mark 13. 33. ** 1 Thes. 3. 13. and 5. 23.

Q. 128. *How dost thou conclude thy prayer?*

A. " * FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY FOR EVER;" that is, all these we ask of thee, because thou being our King and Almighty, art willing and able to § give us all good; and all this we pray for, that thereby not we, but thy holy name may † be glorified for ever.

* Mat. 6. 13. § Rom. 10 12. 2 Pet. 2. 9.
† John 14. 13. Ps. 115. 1. Phil. 4 20.

Q. 129. *What doth the word* " *AMEN*" *signify?*

A. " AMEN," signifies, it shall truly and certainly be; for my prayer is more assuredly heard of God, than I feel in my heart, that I desire these things of him.

* 2 Cor. 1. 20. 2 Tim. 2. 13.

THE END OF THE CATECHISM.

A

COMPENDIUM

OF THE

CHRISTIAN RELIGION

For thoſe who intend to approach

THE HOLY SUPPER OF THE LORD.

1. *Q.* HOW *many things are neceſſary for thee to know, that thou enjoying real comfort mayeſt live and die happily?*

A. Three: firſt how great my ſins and miſeries are: the ſecond, how I may be delivered from all my ſins and miſeries: the third, how I ſhall expreſs my gratitude to God for ſuch deliverance.

THE FIRST PART.
OF THE MISERY of MAN.

2. *Q. Whence knoweſt thou thy miſery?*

A. Out of the law of God.

3. *Q. What hath God commanded thee in his law?*

A. That is contained in the ten commandments, which he hath revealed in ſcripture, as follows:

Exodus 20. and *Deut.* 5. 4, 5. &c. I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage.

1. Com. Thou ſhalt have no other Gods before me.

2. Com. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt

not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

3. Com. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Com. Remember the sabbath day, to keep it holy: six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

5. Com. Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

6. Com. Thou shalt not kill.

7. Com. Thou shalt not commit adultery.

8. Com. Thou shalt not steal.

9. Com. Thou shalt not bear false witness against thy neighbour.

10. Com. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

4. *Q. How are the ten commandments divided?*
A. Into two tables.

5. *Q. Which is the sum of what God requires of thee in the four commandments of the first table?*

A. That I shall love the Lord my God, with all my heart, with all my soul, with all my mind, and with all my strength: this is the first and great commandment.

6. *Q. Which is the sum of what God commands thee, in the six commandments of the second table?*

A. That I shall love my neighbour as myself: on these two commandments hang the whole law and the prophets.

7. *Q. Canst thou keep all these things perfectly?*

A. In no wise: for I am prone by nature to hate God and my neighbour; and to transgress the commandments of God in thought, word, and deed.

8. *Q. Hath God created thee naturally so wicked and perverse?*

A. By no means: but he created me good and after his own image, in the true knowledge of God, in righteousness and in holiness.

9. *Q. Whence then proceeds that depravity, which is in thee?*

A. From the fall and disobedience of *Adam* and *Eve* in Paradise, hence our nature is become so corrupt that we are all conceived and born in sin.

10. *Q. What was that disobedience?*

A. That they did eat of the fruit of the tree, which God had forbidden them.

11. *Q. Does the disobedience of* Adam *concern us?*

A. Certainly; for he is the Father of us all; and we have all sinned in him.

12. *Q. Are we then incapable of doing any good as of ourselves; and prone to all manner of wickedness?*

A. Indeed we are: unless we are regenerated by the Spirit of God.

13. *Q. Will God suffer such disobedience and corruption to go unpunished?*

A. By no means: but in his just judgment will punish them, both in time and eternity, as is written: *cursed is every one that continueth not in all things, which are written in the book of the law to do them.*

THE SECOND PART.

OF MAN'S DELIVERANCE OUT OF HIS MISERY.

14. *Q. By what means canst thou escape this punishment, and be again received into favour?*

A. By such a Mediator, who is in one person very God, and a real righteous man.

15. *Q. Who is that Mediator?*

A. Our Lord Jesus Christ, who in one person is true God, and a real righteous man.

16. *Q. Could not the Angels be our mediators?*

A. No: for they are neither God nor men.

17. *Q. Cannot the saints be our mediators?*

A. No: for they themselves have sinned, and have obtained salvation by no other means than through this Mediator.

18. *Q. Shall all men then be saved by the Mediator Jesus, as they are all condemned in* Adam?

A. No: but those only who receive him by a true faith: as it is written, "John 3. 16. for God "so loved the world, that he gave his only begot-"ten Son, that whosoever believed in him should "not perish, but have everlasting life."

19. *Q. What is true faith?*

A. It is a certain knowledge of God, and of his promises revealed to us in the gospel, and an hearty confidence that all my sins are forgiven me for Christ's sake.

20. *Q. What is the ſum of that which God hath promiſed in the goſpel, and commanded us to believe?*

A. That is comprehended in the twelve articles of the Catholic Chriſtian Faith, which are as follows:

1. I believe in God, the Father Almighty, maker of heaven and earth.

2. And in *Jeſus Chriſt* his only begotten Son, our Lord:—

3. Was conceived by the Holy Ghoſt, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead and buried, he deſcended into Hell.

5. The third day he roſe again from the dead.

6. He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty.

7. From thence he ſhall come to judge the quick and the dead.

8. I believe in the Holy Ghoſt.

9. I believe an holy Catholic church, the communion of ſaints.

10. The forgiveneſs of ſins.

11. The reſurrection of the body.

12. And the life everlaſting.

21. *Q. When you profeſs to believe in God the Father, and the Son, and the Holy Ghoſt, do you mean three Gods thereby?*

A. In no wiſe: for there is but one only true God.

22. *Q. Why do you then name three, the Father the Son, and the Holy Ghoſt.*

A. Becauſe God hath ſo revealed himſelf in his word, that theſe three diſtinct perſons, are the only one, and true God, as we alſo are baptiſed in the name of the Father, and of the Son, and of the Holy Ghoſt.

23. *Q. What believeſt thou when thou ſayeſt, "I believe in God the Father Almighty maker of heaven and earth?"*

A. That the eternal Father of our Lord Jeſus Chriſt, who of nothing made heaven and earth, and ſtill upholds them by his providence; is my God and Father, for Chriſt his Son's ſake.

24. *Q. What believeſt thou when thou ſayeſt, "And in Jeſus Chriſt his only begotten Son, our Lord?"*

A. That Jeſus Chriſt is the eternal and only Son of the Father, co-eſſential with God the Father, and the Holy Ghoſt

25. *Q. Do you not believe that he alſo became man?*

A. Yes: for he was conceived by the Holy Ghoſt, and born of the Virgin Mary.

26. *Q. Is his Godhead then changed into humanity?*

A. No: for the Godhead is immutable.

27. *Q. How is he then become man?*

A. By aſſuming the human nature into a perſonal union with his divine.

28. *Q. Did he then bring his human nature from heaven?*

A. No: but he took it on him of the Virgin Mary, by the operation of the Holy Ghoſt, and is thus become like unto us, his brethren, in all things, ſin excepted, Heb. 2. 17. and 4. 15.

29. *Q. Why is he called Jeſus, that is Saviour?*

A. Becauſe he ſaves his people from their ſins.

30. *Q. Is there no other Saviour?*

A. No: for there is none other name under heaven, given among men, whereby we muſt be ſaved, than in the name of Jeſus, Acts 4. 12.

31. *Q. Why is he called Chriſt, that is, anointed?*

A. Becauſe he was anointed with the Holy Ghoſt, and ordained by God the Father, to be our chief Prophet, our only High Prieſt, and our eternal King.

32. *Q. What then hath Jeſus Chriſt done to ſave us?*

A. He has ſuffered for us, was crucified and died, was buried and deſcended into hell; that is, he ſuffered the torments of hell, and thus became obedient to his Father, that he might deliver us from the temporal and eternal puniſhment due to ſin.

33. *Q. In which nature hath he ſuffered this?*

A. Only in his human nature, that is, in ſoul and body.

34. *Q. What hath then his Godhead contributed hereto?*

A. His Godhead, by its power, hath in ſuch wiſe ſtrengthened the aſſumed human nature, that it could bear the burden of God's wrath againſt ſin, and deliver us from it.

35. *Q. Did Chriſt then remain under the power of death?*

A. No: but he roſe from the dead the third day for our juſtification, Rom. 4. 25.

36. *Q. Where is Chriſt now, as to his human nature?*

A. He is aſcended into heaven, and ſits at the right hand of God the Father, that is, exalted in the higheſt glory, far above all creatures, Eph. 1. 20, 21.

37. *Q. To what end is he there ſo highly exalted?*

A. Particularly that he might from thence govern his church, and there be our interceſſor by the Father.

38. *Q. Is he not with us then even unto the end of the world, as he hath promiſed us*, Matth. 28. 20?

A. With reſpect to his Godhead, majeſty, grace and ſpirit, he is never abſent from us: but with reſpect to his human nature he remains in heaven, until he ſhall come again to judge the quick and the dead.

39. *Q. What do you believe concerning the Holy Ghoſt?*

A. That he is the true and co-eternal God with the Father and Son: and that he being given to me of the Father, through Chriſt, regenerates me, and leads me into all truth, comforts me, and will abide with me for ever.

40. *Q. What believeſt thou concerning the Holy Catholic church?*

A. That the Son of God gathers by his word and ſpirit out of the whole human race, thoſe who are choſen to eternal life, to be a church to himſelf; of which I believe I am, and always ſhall remain a living member.

41. *Q. Where doth he gather this church?*

A. Where God's word is purely preached, and the holy ſacraments adminiſtered according to the inſtitution of Chriſt.

42. *Q. What benefits doth God beſtow on his church?*

A. He grants her remiſſion of ſins, the reſurrection of the fleſh, and eternal life.

43. *Q. What doth it profit thee now that thou believeſt all this?*

A. That I am righteous in Chriſt before God, Rom. 5. 1.

44. *Q. How art thou righteous before God?*

A. Only by a true faith in Jeſus Chriſt.

45. *How is it to be underſtood that thou art juſtified by faith only?*

A. Thus: that the perfect satisfaction and righteousness of Christ alone, is imputed to me of God, by which my sins are forgiven me, and I become an heir of everlasting life: and that I cannot receive that righteousness by any other means than by faith.

46. *Q. Why cannot our good works be our righteousness before God, or some part thereof?*

A. Because even our best works in this life, are imperfect, and polluted with sins.

47. *Q. Do our good works then merit nothing, which yet God will reward in this, and in a future life?*

A. This reward is not given out of merit, but of grace.

48. *Q. Who worketh that faith in thee?*

A. The Holy Ghost.

49. *Q. By what means?*

A. By the hearing of the word preached, Rom. 10. 14, 17.

50. *Q. How does he strengthen that faith?*

A. By the same word preached, and by the use of the holy sacraments.

51. *Q. What are the sacraments?*

A. They are holy signs and seals instituted by God, thereby to assure us that he of grace grants us remission of sins, and life eternal, for the sake of that one sacrifice of Christ finished on the cross.

52. *Q. How many sacraments hath Christ instituted in the new testament?*

A. Two: holy baptism, and the holy supper.

53. *Q. Which is the outward sign in baptism?*

A. The water with which we are baptised in the name of the Father, and of the Son, and of the Holy Ghost.

54. *Q. What doth that signify and seal?*

A. The washing away of sins by the blood and spirit of Jesus Christ.

55. *Q. Where hath Christ promised and assured us of this?*

A. In the institution of baptism, which is as follows, "Go ye into all the world, and preach the "gospel to every creature. He that believeth and "is baptised shall be saved, but he that believeth "not, shall be damned."

56. *Q. Are infants also to be baptised?*

A. Yes: for they as well as the adult are comprehended, in the covenant of God, and in his church.

57. *Q. Which is the outward sign in the Lord's supper?*

A. The broken bread that we eat, and the poured out wine which we drink, in remembrance of the sufferings and death of Christ.

58. *Q. What is thereby signified and sealed?*

A. That Christ with his crucified body, and shed blood, feeds and nourishes our souls to everlasting life.

59. *Where hath Christ promised such things to us?*

A. In the institution of the Lord's supper, which is thus expressed, by St. Paul, 1 Cor. 11. 23, 24, 25, 26. "*For I have received of the Lord, "that which also I delivered unto you, that the Lord "Jesus the same night in which he was betrayed, "took bread; and when he had given thanks, he "brake it, and said, take eat; this is my body, which "is broken for you: this do in remembrance of me. "After the same manner also he took the cup, when "he had supped, saying, this cup is the new testament "in my blood: this do ye, as oft as ye drink it, in "remembrance of me. For as often as ye eat this*

" *bread, and drink this cup, ye do shew the Lord's* " *death till he come.*

60. *Q. Is the bread changed into the body of Christ, and the wine into his blood?*

A. No: no more than the water in baptism is changed into the blood of Christ.

61. *Q. After what manner must you examine yourself before you come to the Lord's supper?*

A. 1. I must examine whether I abhor myself for my sins, and humble myself before God on account of them. 2. Whether I believe and trust that all my sins are forgiven me for Christ's sake. 3. Whether I also have a sincere resolution henceforward, to walk in all good works.

62. *Q. May those be admitted to the Lord's supper, who teach false doctrines, or lead offensive lives?*

A. No: lest the covenant of God be profaned, and his wrath kindled against the whole church.

63. *Q. How must we then deal with such persons?*

A. According to the appointment given us by Christ, Matth. 18. 15, 16, 17. " If thy brother " shall trespass against thee, go and tell him his " fault between thee and him alone: if he shall " hear thee, thou hast gained thy brother: but if " he will not hear thee, then take with thee one " or two more, that in the mouth of two or three " witnesses every word may be established: and if " he shall neglect to hear them, tell it unto the " church: but if he neglect to hear the church, " let him be unto thee, as an heathen man, and a " publican."

PART THE THIRD.

Of the GRATITUDE we owe to GOD for REDEMPTION.

64. *Q. Since we are saved merely of grace through Christ, why must we then yet do good works?*

A. Not to merit heaven thereby (which Christ hath done) but because it is commanded me of God.

65. *Q. What purpose then do your good works answer?*

A. That I should thereby testify my thankfulness to God for all his benefits, and that he may be glorified by me; and that also I may be assured of the sincerity of my faith by good works, as the fruits thereof, and that my neighbours may be edified thereby and gained to Christ.

66. *Q. Shall they also be saved who do no good works?*

A. No, for the scripture saith, that neither fornicators, nor idolaters, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, nor such like, shall inherit the kingdom of God, 1 *Cor.* 6. 9. and 10. unless they turn to the Lord.

67. *Q. Wherein doth the conversion of man consist?*

A. In a hearty repentance and avoiding of sin, and in an earnest desire after, and doing of all good works.

68. *Q. What are good works?*

A. Only those which proceed from a true faith, are done according to the law of God, and to his glory, and not those which are founded on human institutions, or on our own imaginations.

69 *Q. Can they who are converted to God, perfectly keep the law?*

A. Not at all: but even the moſt holy men, as long as they are in this life, have only a ſmall beginning of this obedience; yet ſo, that they with a ſincere reſolution begin to live not only according to ſome, but according to all the commandments of God, as they alſo conſtantly pray to God that they may daily increaſe \ rein.

70. *Q. To whom muſt we pray for this?*

A. Not to any creature, but to God alone, who can help us, and will hear us for Jeſus Chriſt's ſake.

71. *Q. In whoſe name muſt we pray to God?*

A. Only in the name of Chriſt, *John* 16. 23. and not in the name of any ſaints.

72. *Q. What muſt we pray to God for?*

A. For all things neceſſary for ſoul and body, which Chriſt our Lord has compriſed in that prayer he himſelf has taught us.

73. *Q. What are the words of that prayer?*

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. AMEN.

74. *Q. What do you deſire of God in this prayer?*

A. 1. That all things which tend to the glory of God, may be promoted, and that whatſoever is repugnant thereto, or contrary to his will, may be prevented. 2. That he may provide me with all things neceſſary for the body, and as to my ſoul, preſerve me from all evil, which might in any wiſe be detrimental to my ſalvation. Amen.

[When thoſe perſons who are inclined to become members of the church, thoroughly know and confeſs theſe fundamental

truths: they are then to be asked whether they have any doubt in any point concerning the doctrine; to the end that they may be satisfied: and in case any of them should answer in the affirmative, endeavours must be used to convince them, out of the scriptures; and if they are all satisfied, they must be asked, whether they propose, by the grace of God, to persevere in this doctrine, and to forsake the world, and to lead a new christian life. Lastly, they are to be asked, whether they will submit themselves to the christian discipline,

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation if there is any variance subsisting between them and their neighbours.]

The end of the compendium of the christian religion.

THE

CONFESSION OF FAITH

Of the Reformed CHURCHES in the Netherlands.

Revised in the National Synod, last held at Dort in the years 1618 and 19.

ARTICLE I.

That there is one only GOD:

WE all believe with the Heart, and confess with the mouth, that there is one only and simple spiritual Being, which we call GOD; and that he is eternal, incomprehensible, invisible, immutable, infinite, Almighty, perfectly wise, just, good, and the overflowing Fountain of all good.

II. *By what means GOD is made known unto us.*

We know him by two means; first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures great and small are as so many characters leading us to contemplate *the invisible things*

of GOD, namely, *his eternal power and God-head*, as the apoſtle Paul ſaith, Rom. 1. 20. All which things are ſufficient to convince men, and leave them without excuſe. Secondly, he makes himſelf more clearly and fully known to us by his holy and divine word; that is to ſay, as far as is neceſſary for us to know in this life, to his glory and our ſalvation.

III. *Of the written word of GOD.*

We confeſs, that this word of GOD, was not ſent nor delivered by the will of man, but that *holy men of GOD ſpake as they were moved by the Holy Ghoſt*, as the apoſtle Peter ſaith. And that afterwards GOD, from a ſpecial care which he has for us and our ſalvation, commanded his ſervants the prophets and apoſtles, to commit his revealed *word to writing*, and he himſelf wrote with his own finger, the two tables of the law: Therefore we call ſuch writings holy and divine ſcriptures.

IV. *Canonical books of the holy ſcripture.*

We believe that the holy ſcriptures are contained in two books, namely, the old and new teſtament, which are canonical, againſt which nothing can be alledged: Theſe are thus named in the church of GOD. The books of the old teſtament are, the five books of Moſes, viz. Geneſis, Exodus, Leviticus, Numbers, Deuteronomy, the book of Joſhua, Judges, Ruth, two books of Samuel, and two of the Kings, two books of the Chronicles, commonly called Paralipomenon, the firſt of Ezra, Nehemiah, Eſther, Job, the pſalms of David, the three books of Solomon, namely, the Proverbs, Eccleſiaſtes, and the Song of Songs; the four great prophets, Iſaiah, Jeremiah, Ezekiel, and Daniel; and the twelve leſſer prophets, namely, Hoſea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi.

Thoſe of the new teſtament are the four evangeliſts, viz. Matthew, Mark, Luke, and John; the acts of the apoſtles: The fourteen epiſtles of the apoſtle Paul, viz. one to the Romans, two to the Corin-

thians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews: The seven epistles of the other apostles, namely, one of James, two of Peter, three of John, one of Jude: and the Revelation of the apostle John.

V. *From whence do the holy scriptures derive their dignity and authority.*

We receive all these books and these only as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt all things contained in them, not so much because the church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts, that they are from God, whereof they carry the evidence in themselves: For the very blind are able to perceive that the things foretold in them are fulfilling.

VI. *The difference between the canonical and apocryphical books.*

We distinguish those sacred books from the apocryphical, viz. the third and fourth book of Esdras, the books of Tobias, Judith, Wisdom, Jesus Syrach, Baruch, the appendix to the book of Esther, the Song of the three Children in the Furnace, the history of Susannah, of Bel and the Dragon, the prayer of Manasses, and the two books of the Maccabees: All which the church may read and take instruction from, so far as they agree with the canonical books: But they are far from having such power and efficacy, as that we may from their testimony confirm any point of faith, or of the christian religion; much less to detract from the authority of the other sacred books.

VII. *The sufficiency of the holy scriptures, to be the only rule of faith.*

We believe that these holy scriptures fully contain the will of God, and that whatsoever man ought to

and of the Holy Ghoſt. In the Goſpel of Luke, the angel Gabriel thus addreſſed Mary the mother of our Lord, *the Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee, therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of GOD:* Likewiſe, *the grace of our Lord Jeſus Chriſt*, and the love of GOD, and the communion of the Holy Ghoſt be with you. And there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one. In all which places we are fully taught, that there are three perſons in one only divine eſſence. And although this doctrine far ſurpaſſes all human underſtanding, nevertheleſs we now believe it by means of the word of GOD, but expect hereafter to enjoy the perfect knowledge and benefit thereof in Heaven. Moreover we muſt obſerve the particular offices and operations of theſe three perſons towards us. The Father is called our creator by his power; the Son is our ſaviour and redeemer by his blood; the Holy Ghoſt is our ſanctifier, by his dwelling in our hearts. This doctrine of the holy trinity hath always been defended and maintained by the true church, ſince the times of the apoſtles, to this very day, againſt the Jews, Mahometans, and ſome falſe chriſtians and hereticks, as Marcoin, Manes, Proxes, Sabellius, Samoſatenus, Arrius, and ſuch like, who have been juſtly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely, that of the Apoſtles, of Nice, and of Athanaſius: Likewiſe that which conformable thereunto, is agreed upon by the ancient fathers.

X. *That Jeſus Chriſt is true and eternal GOD.*

We believe that Jeſus Chriſt, according to his divine nature, is the only begotten Son of GOD, begotten from eternity, not made or created, (for then he ſhould be a creature) but co-eſſential and co-eter-

nal with the Father, *the express image of his person, and the brightness of his glory*, equal unto him in all things. Who is the Son of GOD, not only from the time that he assumed our nature, but from all eternity, as these testimonies when compared together, teach us. Moses saith, that *GOD created the world*; and John saith, *that all things were made by that word*, which he called GOD: And the apostle saith, *that GOD made the worlds by his Son*. Likewise, *that GOD created all things through Jesus Christ*. Therefore it must needs follow, that he who is called GOD, the Word, the Son, and Jesus Christ, did exist at that time, when all things were created by him. Therefore the prophet Micah saith, *his goings forth have been from of old, from everlasting*. And the apostle, *he hath neither beginning of days, nor end of life*: He therefore is that true, eternal, and almighty GOD, whom we invoke, worship, and serve.

XI. *That the Holy Ghost is true and eternal GOD.*

We believe and confess also, that the Holy Ghost, from eternity proceeds from the Father and Son; and therefore is neither made, created, nor begotten, but only proceedeth from both; who in order is the third person of the holy trinity; of one and the same essence, majesty and glory with the Father, and the Son: and therefore, is the true and eternal GOD, as the holy scripture teaches us.

XII. *Of the Creation.*

We believe, that the Father by the word, that is by his Son, hath created of nothing, the heaven, the earth, and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form, and several offices to serve its creator. That he doth also still uphold and govern them by his eternal providences and infinite power, for the service of mankind, to the end that man may serve his GOD. He hath also created the angels good, to be his messengers, and to serve his elect; some of whom are fal-

and of the Holy Ghoſt. In the Goſpel of Luke, the angel Gabriel thus addreſſed Mary the mother of our Lord, *the Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee, therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of GOD:* Likewiſe, *the grace of our Lord Jeſus Chriſt*, and the love of GOD, and the communion of the Holy Ghoſt be with you. And there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one. In all which places we are fully taught, that there are three perſons in one only divine eſſence. And although this doctrine far ſurpaſſes all human underſtanding, nevertheleſs we now believe it by means of the word of GOD, but expect hereafter to enjoy the perfect knowledge and benefit thereof in Heaven. Moreover we muſt obſerve the particular offices and operations of theſe three perſons towards us. The Father is called our creator by his power; the Son is our ſaviour and redeemer by his blood; the Holy Ghoſt is our ſanctifier, by his dwelling in our hearts. This doctrine of the holy trinity hath always been defended and maintained by the true church, ſince the times of the apoſtles, to this very day, againſt the Jews, Mahometans, and ſome falſe chriſtians and hereticks, as Marcoin, Manes, Proxes, Sabellius, Samoſatenus, Arrius, and ſuch like, who have been juſtly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely, that of the Apoſtles, of Nice, and of Athanaſius: Likewiſe that which conformable thereunto, is agreed upon by the ancient fathers.

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len from that excellency, in which GOD created them, into everlasting perdition: And the others have by the grace of GOD remained stedfast and continued in their primitive state. The devils and evil spirits are so depraved, that they are enemies of GOD and every good thing, to the utmost of their power, as murderers, watching to ruin the church and every member thereof, and by their wicked stratagems to destroy all: and are therefore by their own wickedness adjudged to eternal damnation, daily expecting their horrible torments. Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels: and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

XIII. *Of Divine Providence.*

We believe that the same GOD, after he had created all things did not forsake them, or give them up to fortune or chance, but that he rules and governs them according to his holy will, so that nothing happens in this world without his appointment: nevertheless GOD neither is the author of, nor can be charged with the sins which are committed. For his power and goodness is so great and incomprehensible, that he orders and executes his work in the most excellent and just manner, even then, when devils and wicked men act unjustly. And as to what he doeth surpassing human understanding, we will not curiously enquire into farther than our capacity will admit of: but with great humility and reverence adore the righteous judgments of GOD, which are hid from us, contenting ourselves that we are disciples of Christ, to learn only those things which he has revealed to us in his word, without transgressing these limits. This doctrine affords us unspeakable consolation, since we are taught thereby, that nothing can befal us by chance, but by the direction of our

most gracious and heavenly Father, who watches over us with a paternal care, keeping all creatures so under his power, that not a hair of our head (for they are all numbered) nor a sparrow can fall to the ground, without the will of our Father, in whom we do entirely trust being persuaded, that he so restrains the devil and all our enemies, that without his will and permission, they cannot hurt us. And therefore we reject that damnable error of the Epicurians, who say that GOD regards nothing but leaves all things to chance.

XIV. *Of the creation, and fall of man, and his incapacity to perform what is truly good.*

We believe that GOD created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous, and holy, capable in all things to will, agreeable to the will of GOD. But being in honour, he understood it not, neither knew his excellency, but wilfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life which he had received, he transgressed; and by sin separated himself from GOD, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from GOD, and only retained a few remains thereof, which however are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the scriptures teach us, saying: *The light shineth in darkness, and the darkness comprehended it not:* Where St. John calleth men darkness. Therefore we reject all what is taught repugnant to this, concerning the free will of man, since man is but a slave to sin; and has nothing of himself, unless it is given him from heaven. For who may presume to boast, that he of

himself can do any good, since Christ saith, *no man can come to me, except the Father which hath sent me, draw him?* Who will glory in his own will, who understands that to be carnally minded is enmity against GOD? Who can speak of this knowledge, since *the natural man receiveth not the things of the Spirit of* GOD. In short who dare suggest any thought, since he knows that we are not sufficient of ourselves to think any thing as of ourselves, but that our sufficiency is of GOD? And therefore what the apostle saith ought justly to be held sure and firm, *that* GOD *worketh in us both to will and to do of his good pleasure.* For there is no will nor understanding, conformable to the divine will and understanding, but what Christ hath wrought in man. Which he teaches us, when he saith, *without me ye can do nothing.*

XV. *Of original sin.*

We believe that thro' the disobedience of Adam, original sin is extended to all mankind; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mothers womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of GOD, that it is sufficient to condemn all mankind. Nor is it by any means abolished or done away by baptism; since sin always issues forth from this woful source, as water from a fountain; notwithstanding it is not imputed to the children of GOD unto condemnation, but by his grace and mercy is forgiven them. Not that they should rest securely in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death. Wherefore we reject the error of the Pelagians, who assert that sin proceeds only from imitation.

XVI. *Of eternal election.*

We believe, that all the posterity of Adam, being thus fallen, into perdition and ruin, by the sin of our

first parents, that GOD then did manifest himself such as he is; that is to say, MERCIFUL AND JUST. *MERCIFUL*, since he delivers and preserves from this perdition all whom he in his eternal and unchangeable counsel of mere goodness hath elected in Christ Jesus our Lord, without any respect to their works. *JUST* in leaving others in the fall and perdition wherein they have involved themselves.

XVII. *Of the recovery of fallen man.*

We believe that our most gracious GOD in his admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and spiritual death, and made himself wholly miserable, was pleased to seek and comfort him when he trembling fled from his presence, promising him that he would give his Son, who should *be made of a woman to bruise the head of the serpent*, and make him happy.

XVIII. *Of the incarnation of Jesus Christ.*

We confess therefore, that GOD did fulfil the promise which he made to the fathers, by the mouth of his holy prophets, when he sent into the world, at the time appointed by him, his own, only begotten and eternal Son. *Who took upon him the form of a servant, and became like unto man*, really assuming the true human nature, with all its infirmities, sin excepted, being conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without the means of man. And did not only assume human nature as to the body, but also a true human soul, that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should take both upon him to save both. Therefore we confess (in opposition to the heresy of the Anabaptists, who deny that Christ assumed human flesh of his mother) that Christ is become a partaker of the flesh and blood of the children: that he is a fruit of the loins of David after the flesh; made of the seed

of David according to the flesh, a fruit of the womb of the Virgin Mary: made of a woman: a branch of David; a shoot of the root of Jesse; sprung from the tribe of Judah: descended from the Jews according to the flesh; of the seed of Abraham, since he took upon him the seed of Abraham, *and became like unto his brethren in all things, sin excepted;* so that in truth he is our IMMANUEL, that is to say, GOD with us.

XIX. *Of the union and distinction of the two natures in the person of Christ.*

We believe that by this conception, the person of the Son, is inseparably united and connected with the human nature. So that there are not two Sons of GOD, nor two persons, but two natures united in one single person, yet each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth: also hath the human nature not left its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And tho' he hath by his resurrection given immortality to the same, nevertheless he hath not changed the reality of his human nature; for as much as our salvation and resurrection also depend on the reality of his body. But these two natures are so closely united in one person, that they were not separated even by his death. Therefore that which he when dying commended into the hands of his Father, was a real human spirit, departing from his body: But in the mean time the divine nature always remained united with the human, even when he lay in the grave: And the God-head did not cease to be in him, any more than it did when he was an infant, tho' it did not so clearly manifest itself for a while. Wherefore we confess, that he is VERY GOD; and VERY MAN: Very GOD by his power, to conquer death; and very man that he might die for us according to the infirmity of his flesh.

XX. *That GOD hath manifested his righteousness and mercy in Christ.*

We believe, that GOD who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. GOD therefore manifested his justice against his Son, when he laid our iniquities upon him, and poured forth his mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love, giving his Son unto death for us, and raising him for our justification, that through him we might obtain immortality and life eternal.

XXI. *Of the satisfaction of Christ our only high priest for us.*

We believe that Jesus Christ is ordained with an oath to be an everlasting high priest, after the order of Melchisedeck. Who hath presented himself in our behalf before his Father, to appease his wrath by his full satisfaction, offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins: as the prophets had foretold. For it is written, *he was wounded for our transgressions, he was bruised for our iniquities: The chastisement of our peace was upon him, and with his stripes we are healed: He was brought as a lamb to the slaughter, and numbered with the transgressors:* and condemned by Pontius Pilate as a malefactor, though he had first declared him innocent. Therefore, *he restored that which he took not away, and suffered, the just for the unjust*, as well in his body as soul, feeling the terrible punishments which our sins had merited, insomuch *that his sweat became like unto drops of blood falling on the ground.* He called out, *My GOD, my GOD, why hast thou forsaken me?* And hath suffered all this for the remission of our sins. Wherefore we justly say with

the apostle Paul, *that we know nothing, but Jesus Christ, and him crucified, we count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord:* in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other means of being reconciled to GOD, than this only sacrifice, once offered, by which believers are made perfect for ever. This is also the reason why he was called by the angel of GOD, JESUS, that is to say, SAVIOUR, because he should save his people from their sins.

XXII. *Of our justification through faith in Jesus Christ.*

We believe that to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith which embraces Jesus Christ, with all his merits, appropriates him and seeks nothing more besides him. For it must needs follow, either that all things which are requisite to our salvation are not in Jesus Christ, or if all things are in him, that then those who possess Jesus Christ through faith, have compleat salvation in him. Therefore should any assert, that Christ is not sufficient, but that something more is required besides him, would be too gross a blasphemy: For hence it would follow, that Christ was but half a Saviour. Therefore we justly say with Paul, *that we are justified by faith alone, or by faith without works.* However to speak more clearly, we do not mean, that faith itself justifies us, for it is only an instrument with which we embrace Christ our RIGHTEOUSNESS: But Jesus Christ imputing to us all his merits, and so many holy works which he hath done for us, and in our stead, is our RIGHTEOUSNESS. And faith is an instrument that keeps us in communion with him in all his benefits, which when become ours are more than sufficient to acquit us of our sins.

XXIII. *That our justification consists in the forgiveness of sin, and the imputation of Christ's obedience.*

We believe that our salvation consists in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before God is implied: As David and Paul teach us, declaring this to be the happiness of man, that God imputes righteousness to him without works. And the same apostle saith, *that we are justified freely, by his grace through the redemption which is in Jesus Christ.* And therefore we always hold fast this foundation, ascribing all the glory to God, humbling ourselves before him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves, or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in him: this is sufficient to cover all our iniquities, and to give us confidence, in approaching to God; freeing the conscience of fear, terror and dread, without following the example of our first father Adam, who trembling, attempted to cover himself with fig-leaves. And verily if we should appear before God, relying on ourselves or on any other creature, though never so little, we should, alas! be consumed. And therefore every one must pray with David; *O Lord, enter not into judgment with thy servant: For in thy sight shall no man living be justified.*

XXIV. *Of man's sanctification and good works.*

We believe that this true faith being wrought in man by the hearing of the word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin. Therefore it is so far from being true, that this justifying faith makes men remiss in a pious and holy life, that on the contrary without it they would never do any thing

out of love to GOD, but only out of self love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man, for we do not speak of a vain faith, but of such a faith, which is called in scripture, *a faith that worketh by love*, which excites man to the practice of those works, which GOD has commanded in his word. Which works as they proceed from the good root of faith are good and acceptable in the sight of GOD, for as much as they are all sanctified by his grace: Howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works: otherwise they could not be good works, any more than the fruit of a tree can be good, before the tree itself is good. Therefore we do good works, but not to merit by them (for what can we merit?) nay, we are beholden to GOD for the good works we do, and not he to us: *Since it is he that worketh in us both to will and to do of his good pleasure.* Let us therefore attend to what is written, *when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do.* In the mean time we do not deny, that GOD rewards good works, but it is through his grace that he crowns his gifts. Moreover, though we do good works, we do not found our salvation upon them, for we can do no work but what is polluted by our flesh, and also punishable: and although we could perform such works, still the remembrance of one sin is sufficient to make GOD reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and our poor consciences be continually vexed if they relied not on the merits of the sufferings and death of our Saviour.

XXV. *Of the abolishing of the ceremonial law.*

We believe that the ceremonies and figures of the law ceased at the coming of Christ, and that all the

shadows are accomplished: so that the use of them must be abolished amongst christians, yet the truth and substance of them remains with us in Jesus Christ, in whom they have their completion. In the mean time we still use the testimonies taken out of the law and the prophets to confirm us in the doctrine of the gospel, and to regulate our life in all honesty, to the glory of GOD, according to his will.

XXVI. *Of Christ's intercession.*

We believe that we have no access unto GOD, than alone through the only mediator and advocate Jesus Christ, the righteous, who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator whom the Father hath appointed between him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth, who loveth us more than Jesus Christ; *who though he was in the form of GOD, yet made himself of no reputation, and took upon him the form of a man and of a servant for us, and was made like unto his brethren in all things.* If then we should seek for another Mediator, who would be well affected towards us, whom could we find, who loved us more than he, who laid down his life for us, even when we were his enemies? And if we seek for one who hath power and majesty, who is there, that has so much of both as *he, who sits at the right-hand of his Father,* and who hath all power in heaven and on earth? And who will sooner be heard than the own well beloved Son of GOD? Therefore it was only through diffidence, that this practice of dishonouring instead of honouring the saints, was introduced, doing that, which they never have done, nor required, but have on the contrary stedfastly rejected it according to their bounden duty, as appears by their writing.

Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers to GOD on account of our own worthiness, but only on account of the excellency and worthiness of our Lord Jesus Christ, whose righteousness is become ours by faith. Therefore the apostle, to remove this foolish fear or rather mistrust from us, justly saith, that *Jesus Christ was made like unto his brethren in all things, that he might be a merciful and faithful high priest, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted;* and further to encourage us, he adds, *seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of GOD, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* The same apostle saith, *that we have boldness to enter into the holiest, by the blood of Jesus; let us draw near* (saith he) *with a true heart in full assurance of faith, &c.* Likewise, *Christ hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost, that come unto GOD by him, seeing he ever liveth to make intercession for them.* What more can be required? Since Christ himself saith, *I am the way and the truth, and the life, no man cometh unto the Father but by me.* To what purpose should we then seek another advocate, since it hath pleased GOD, to give us his own Son as an advocate? Let us not forsake him to take another, or rather to seek after another, without ever being able to find him: For GOD well knew, when he gave him to us, that we were sinners. Therefore according to the command of Christ, we call upon the heavenly Father through Jesus Christ our only mediator, as we are taught in the Lord's prayer; being assured that what-

ever we ask of the Father in his name, will be granted us.

XXXII. *Of the catholic christian church.*

We believe and profess, one catholic or universal church, which is an holy congregation, of true christian believers, who all expecting their salvation in Jesus Christ, being washed by his blood, sanctified and sealed by the Holy Ghost. This church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal king, which without subjects cannot be: And this holy church is preserved or supported by GOD, against the rage of the whole world; though she sometimes (for a while) appears very small, and in the eyes of men, to be reduced to nothing: As during the perilous reign of Ahab, *the Lord reserved unto him seven thousand men, who had not bowed their knees to Baal.* Furthermore, this holy church is not confined, bound or limited to a certain place, or to certain persons, but is spread and dispersed over the whole world, and yet is joined and united with heart and will, by the power of faith in one and the same spirit.

XXVIII. *That every one is bound to join himself to the true church.*

We believe, since this holy congregation is an assembly of those who are saved, and that out of it there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but that all men are in duty bound to join and unite themselves with it, maintaining the unity of the church, submitting themselves to the doctrine and discipline thereof, bowing their necks under the yoke of Jesus Christ, and as mutual members of the same body, serving to the edification of the brethren according to the talents GOD has given them. And that this

may be the more effectually observed, it is the duty of all believers, according to the word of GOD, to separate themselves from all those who do not belong to the church, and to join themselves to this congregation, wheresoever GOD hath established it, even though the magistrates and the edicts of princes were against it, yea, though they should suffer death or any other corporal punishment. Therefore all those who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of GOD.

XXIX. *Of the marks of the true church, and wherein she differs from the false church.*

We believe, that we ought diligently and circumspectly to discern from the word of GOD, which is the true church, since all sects which are in the world assume to themselves the name of the church. But we speak not here of hypocrites, who are mixed in the church with the good, yet are not of the church, though externally in it: But we say that the body and communion of the true church must be distinguished from all sects who call themselves the church. The marks by which the true church is known are these: If the pure doctrine of the gospel is preached therein: If she maintains the pure administration of the sacraments as instituted by Christ: If church discipline is exercised in punishing of sin: In short, if all things are managed according to the pure word of GOD, all things contrary thereto rejected; and Jesus Christ acknowledged as the only head of the church. Hence the true church may certainly be known, from which no man has a right to separate himself. With respect to those who are members of the church, they may be known by the marks of christians, namely, by faith; and when they have received Jesus Christ the only Saviour, avoid sin, follow after righteousness, love the true GOD and their neighbour, neither turn aside to the right or left, and crucify the flesh with

the works thereof. But this is not to be understood, as if there did not remain in them great infirmities; but they fight against them through the spirit, all the days of their life, continually taking their refuge in the blood, death, passion and obedience of our Lord Jesus Christ, *in whom they have remission of sins, through faith in him.* As for the false church, she ascribes more power and authority to herself and her ordinances, than to the word of GOD, and will not submit herself to the yoke of Christ: Neither does she administer the sacraments as appointed by Christ in his word, but adds to, and takes from them as she thinks proper; she relieth more upon men than upon Christ; and persecutes those who live holily according to the word of GOD, and rebuke her for her errors, covetousness and idolatry. These two churches are easily known and distinguished from each other.

XXX. *Concerning the government of, and offices in the church.*

We believe, that this true church must be governed by that spiritual policy, which our Lord hath taught us in his word; namely, that there must be ministers or pastors to preach the word of GOD, and to administer the sacraments, also elders and deacons, who, together with the pastors, from the council of the church: That by these means the true religion may be preserved, and the true doctine every where propagated, likewise transgressors punished and restrained by spiritual means; also that the poor and distressed may be relieved and comforted, according to the necessities. By these means every thing will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his epistle to Timothy.

XXXI. *Of the ministers, elders, and deacons.*

We believe that the ministers of GOD's word, and the elders and deacons, ought to be chosen to their

respective offices by a lawful election by the church, with calling upon the name of the Lord, and in that order which the word of God teacheth. Therefore every one must take heed, not to intrude himself by indecent means, but is bound to wait till it shall please GOD to call him; that he may have testimony of his calling, and be certain and assured that it is of the Lord. As for the ministers of GOD's word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only Head of the church. Moreover, that this holy ordinance of GOD may not be violated or slighted, we say that every one ought to esteem the ministers of GOD's word, and the elders of the church, very highly for their work's sake, and be at peace with them, without murmuring, strife or contention, as much as possible.

XXXII. *Of the order and discipline of the church.*

In the mean time we believe, though it is useful and beneficial, that those who are rulers of the church institute and establish certain ordinances among themselves for maintaining the body of the church; yet that they ought studiously to take care, that they do not depart from those things, which Christ our only master hath instituted. And therefore, we reject all human inventions, and all laws which man would introduce in the worship of GOD, thereby to bind and compel the conscience, in any manner whatever. Therefore we admit only of that, which tends to nourish and preserve concord, and unity, and to keep all men in obedience to GOD. For this purpose, excommunication or church discipline is requisite, with the several circumstances belonging to it, according to the word of GOD.

XXXIII. *Of the sacraments.*

We believe, that our gracious GOD, on account of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us his promi-

ſes, and to be pledges of the good-will and grace of GOD towards us, and alſo to nouriſh and ſtrengthen our faith; which he hath joined to the word of the goſpel, the better to preſent to our ſenſes, both that which he ſignifies to us by his word, and that which he works inwardly in our hearts, thereby aſſuring and confirming in us the ſalvation which he imparts to us. For they are viſible ſigns and ſeals of an inward and inviſible thing, by means whereof, GOD worketh in us by the power of the Holy Ghoſt. Therefore the ſigns are not in vain or inſignificant, ſo as to deceive us. For Jeſus Chriſt is the true object preſented by them, without whom they would be of no moment. Moreover we are ſatisfied with the number of ſacraments which Chriſt our Lord hath inſtituted, which are two only, namely, the SACRAMENT of baptiſm and the holy ſupper of our Lord Jeſus Chriſt.

XXXIV. *Of holy baptiſm.*

We believe and confeſs that Jeſus Chriſt, who is the end of the law, hath made an end, by the *ſhedding* of his blood, of all other ſheddings of blood, which men could or would make as a propitiation or ſatisfaction for ſin: And that he having aboliſhed circumciſion, which was done with blood, hath inſtituted the ſacrament of baptiſm in ſtead thereof; by which we are received into the church of GOD, and ſeparated from all other people and ſtrange religions, that we may wholly belong to him whoſe enſign and banner we bear: And ſerves as a teſtimony unto us, that he will for ever be our gracious GOD and Father. Therefore he has commanded all thoſe who are his, to be baptiſed with pure water, *in the name of the Father, and of the Son, and of the Holy Ghoſt*: Thereby ſignifying to us, that as water waſheth away the filth of the body, when poured upon it, and is ſeen on the body of the baptiſed, when ſprinkled upon him; ſo doth the blood of Chriſt, by the power of the Holy Ghoſt, internally ſprinkle the ſoul, and cleanſe it of

its sins, and regenerate us from children of wrath, unto children of GOD. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of GOD; who is our red sea, through which we must pass, to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan. Therefore the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that which is signified by the sacrament, namely, the gifts and invisible grace, washing, cleansing and purging our souls of all filth and unrighteousness; renewing our hearts, and filling them with all comfort; giving unto us a true assurance of his fatherly goodness, putting on us the new man, and putting off the old man with all his deeds: Therefore we believe, that every man who is earnestly studious of obtaining life eternal, ought to be but once baptised with this only baptism, without ever repeating the same: since we cannot be born twice. Neither doth this baptism only avail us at the time when the water is poured upon us, and received by us, but also through the whole course of our life; therefore we detest the error of the anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptised and sealed with the sign of the covenant, as the children in Israel formerly were circumcised, upon the same promises which are made unto our children. And indeed Christ shed his blood no less for the washing of the children of the faithful than for adult persons; and therefore they ought to receive the sign and sacrament of that which Christ hath done for them; and as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's sufferings and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover what circumcision was to the Jews, that baptism is to

our children. And for this reason Paul calls baptism the circumcision of Christ.

XXXV. *Of the holy supper of our Lord Jesus Christ.*

We believe and confess that our Saviour Jesus Christ did ordain and institute, the sacrament of the holy supper, to nourish and support those whom he hath already regenerated and incorporated into his family, which is his church. Now those who are regenerated, have in them a two-fold life, the one corporal and temporal, which they have from the first birth, and is common to all men: The other spiritual and heavenly, which is given them in their second birth, which is effected by the word of the gospel, in the communion of the body of Christ; and this life is not common, but is peculiar to GOD's elect. In like manner GOD hath given unto us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself. But for the support of the spiritual and heavenly life, which believers have, he hath sent a living bread which descended from heaven, namely Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat him, that is to say, when they apply and receive him by faith in the spirit. Christ that he might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, to testify by them unto us, that as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished; that we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life. Now as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of his sacraments in vain, so he works in us, all

what he represents to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the mean time we err not when we say, that that which is eat and drank by us is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth but by the Spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet therefore doth he not cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls, by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men: The ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament: As Judas and Simon the sorcerer both indeed received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers. Lastly, we receive this holy sacrament in the assembly of the people of GOD, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving: Making their confession of our faith, and of the Christian religion. Therefore no one ought to come to this table, without having previously rightly examined himself; lest eating of this bread and drinking of this cup, he eat and drink his own damnation. In a word, we are excited by the use of this holy sacrament, to a fervent love towards GOD, and our neighbour. Therefore we reject all mixtures and damnable inventions, which men have added unto, and

blended with the sacraments, as profanations of them; And affirm that we ought to rest satisfied with the ordinances which Christ and his apostles have taught us, and that we must speak of them in the same manner as they have spoke.

XXXVI. *Of magistrates.*

We believe that our gracious GOD, because of the depravity of mankind, hath appointed kings, princes, and magistrates, willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among men with good order and decency. For this purpose he hath invested the magistracy with the sword, *for the punishment of evil doers, and for the protection of them that do well.* And their office is, not only to have regard unto, and watch for the welfare of the civil state, but also to protect the holy church service, and to prevent and extirpate all idolatry and false worship, to destroy the kingdom of antichrist, to promote the kingdom of Jesus Christ, and to take care, that the word of the gospel be preached every where, that GOD may be honoured and worshipped by every one, as he commands in his word. Moreover it is the bounden duty of every one, of what state, quality or condition soever he may be, to subject himself to the magistrates, to pay tribute, to shew due honour and respect to them, and to obey them in all things which are not repugnant to the word of GOD; to pray for them in their prayers, that GOD may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty. Wherefore we detest the anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates, and would subvert justice, introducing a communion of goods, and confound that decency and good order which GOD hath established among men.

XXXVII. *Of the laſt judgment.*

Finally we believe, according to the word of GOD, when the time appointed by the Lord (which is unknown to all creatures,) is come, and the number of the elect complete, that our Lord Jeſus Chriſt will come from Heaven, corporally and viſibly, as he aſcended, with great glory and majeſty, to declare himſelf judge of the quick and the dead; burning this old world with fire and flame, to cleanſe it. And then all men will perſonally appear before this great judge, both men and women, and children, that have been from the beginning of the world to the end thereof, being ſummoned by the voice of the archangel, and by the ſound of the trumpet of GOD. For all the dead ſhall be raiſed out of the earth, and their ſouls joined and united with their proper bodies, in which they formerly lived. As for thoſe who ſhall then be living, they ſhall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is to ſay the conſciences) ſhall be opened, and the dead judged accordingly to what they ſhall have done in this world, whether it be good or evil. Nay, men ſhall give an account of every idle word they have ſpoken, which the world only counts amuſement and jeſt: And then the ſecrets and hypocriſy of men ſhall be diſcloſed and laid open before all. And therefore the conſideration of this judgment is juſtly terrible and dreadful to the wicked and ungodly, but moſt deſirable and comfortable to the righteous and elect; becauſe then their full deliverance ſhall be perfected, and there they ſhall receive the fruits of their labour and trouble which they have borne. Their innocence ſhall be known to all, and they ſhall ſee the terrible vengeance which GOD ſhall execute on the wicked, who moſt cruelly perſecuted, oppreſſed and tormented them in this world; and who ſhall be convicted by the teſtimony of their own conſciences, and become immortal, but for this purpoſe, to be tormented in that

everlasting fire, which is prepared for the devil and his angels. But on the contrary the faithful and elect shall be crowned with glory and honour; and the Son of God will confess their names before God his Father, and his elect angels; all tears shall be wiped from their eyes, and their cause which is now condemned by many judges and magistrates, as heretical and impious, will then be known to be the cause of the Son of God. And for a gracious reward the Lord will cause them to possess such a glory, as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen.

Even so come Lord Jesus.

Rev. xxii. 20.

The end of the Confession of Faith.

THE

LITURGY

Of the Reformed Church in Netherland;

Or, the Forms used therein in Public Worship.

I. Of Public Prayer.—II. Of the administration of the Holy Sacraments.—III. Of the Exercise of Church Discipline.—IV. Of the Ordination of Church Officers.—V. Of the Celebration of Marriage.—VI. Of Comforting the Sick.

Christian Prayers, to be used in the Assembly of the Faithful, and on other occasions.

A Prayer on the Lord's day, before sermon.

O Eternal God, and most merciful Father, we humbly prostrate ourselves before thy high majesty, against which we have so often and grievously offended; and acknowledge, if thou shouldst enter into judgment with us, that we have deserved nothing but eternal death: for besides that we all are by original sin,

unclean in thy sight and children of wrath, conceived in sin and brought forth in iniquity, whereby all manner of evil lusts, striving against thee and our neighbour, dwell within us; we have also indeed, frequently and without end, transgressed thy precepts neglecting what thou hast commanded us, and done what thou hast expressly forbidden us. We have strayed like sheep, and have greatly offended against thee, which we acknowledge, and are heartily sorry for; nay we confess to our shame, and to the praise of thy mercy towards us, that our sins are more than the hairs of our heads, and that we are indebted ten thousand talents, but not able to pay. Wherefore we are not worthy to be called thy children; nor to lift up our eyes towards Heaven, to pour out our prayers before thee. Nevertheless, O Lord God, and merciful Father, knowing that thou dost not desire the death of a sinner, but that he may turn from his wickedness and live; and that thy mercy is infinite, which thou shewest unto those who return to thee; we heartily call upon thee, trusting in our Mediator Jesus Christ, who is that Lamb of God, that taketh away the sins of the world, and we beseech thee, to commiserate our infirmity, forgiving us all our sins for Christ's sake: wash us in the pure fountain of his blood, that we may become clean and white as snow: Cover our nakedness with his innocence and righteousness, for the glory of thy name's sake: clear our understanding of all blindness, and our hearts of all hardness and pride. Open the mouth of thy servant at present, and replenish him with thy wisdom and knowledge, that he may purely and confidently set forth thy word; prepare also our hearts, that we may hear, understand and keep the same: write thy laws (according to thy promise) in the tables of our hearts, and strengthen us to delight and walk in the same, to the praise and glory of thy name, and to the edification of thy church. O gracious Father we ask for, and desire all these things in the name of Jesus Christ, who hath taught us thus to pray.

OUR FATHER, &c.

A Prayer to be used on the LORD's day after sermon.

ALMIGHTY and merciful God, we acknowledge in ourselves, and confess before thee, as the truth is, that we are not worthy to lift up our eyes towards Heaven and to present our prayers before thee, if thou should respect our merits and worthiness: for our conscences accuse us, and our sins bear witness against us, we also know, that thou art a righteous judge, punishing the sins of those who transgress thy commandments. But O Lord since thou hast commanded us to call upon thee in all times of necessity, and hast of thine ineffable mercy

promised to hear our prayers, not because of our merits (which are none) but for the merits of our Lord Jesus Christ, whom thou hast appointed to be our Mediator and Advocate: wherefore we forsake all other help, and take our refuge to thy mercy alone.

Especially O Lord, besides the innumerable benefits which thou shewest to all mankind in general on earth, thou hast in particular bestowed manifold favours on us, which we are not capable to comprehend or express: for thou hast delivered us from the woeful slavery of the devil, and all idolatry, wherein we were held, and hast brought us to the light of thy truth, and to the knowledge of thy holy Gospel. On the contrary, we have by our ingratitude been regardless of these thy benefits, we are departed from thee and have followed our own devices, not honouring thee as was our bounden duty to do. Thus have we, O Lord, grievously sinned, and highly offended thee, and can expect nothing else than everlasting death and damnation, if thou should'st deal with us according to our deserts. Yea we also perceive, O Lord, by the chastisements, which thou daily art inflicting on us, that thou art justly displeased with us. For since thou art just, thou wilt punish no man without cause, and we also see thine hand stretched out, further to punish us. But though thou didst punish us more severely than thou hast hitherto done, nay tho' all the plagues fell upon us, wherewith thou dost visit the sins of thy people Israel, we must still confess that thou wouldest do us no injustice. But, O Lord, thou art our God, and we are but dust and ashes: thou art our Creator, and we are thy handy work: thou art our Shepherd, and we are thy sheep: thou art our Redeemer, and we are those whom thou hast redeemed. Thou art our Father, and we are thy children and heirs. Therefore do not punish us in thine anger, but chastise us mercifully, and preserve that work which thou hast of thy mercy begun in us, that the whole world may know and acknowledge thee to be our God and Saviour. Thy people Israel have frequently offended thee, and thou hast justly punished them, but as oft as they turned themselves again to thee, thou didst always mercifully receive them into favour. And though their sins and transgressions were never so great, thou didst always avert thy wrath and punishment prepared for them by reason of the covenant which thou hadst made with thy servants, Abraham, Isaac, and Jacob, so that thou never hast refused to hear the prayers of thy people. And we have of thy mercy even that same covenant, which thou hast erected in the hand of Jesus Christ our Mediator between thee and all believers: nay it is now more glorious and efficacious, since Christ hath ratified and confirmed the same by his holy suffering and death, and entrance into his glory. Therefore, O Lord, forsaking ourselves, and all human assistance, we fly for succour to this blessed covenant of grace, by means whereof our Lord Jesus Christ (having offered

his body once on the cross as a perfect sacrifice for us) hath reconciled us with thee, for ever. Therefore, O Lord, look upon the face of thine anointed and not our sins, that thine anger may be appeased by his intercession. And cause thy face to shine on us to our joy and salvation. Take us hereforth in thy holy guidance and protection, and govern us with thy holy Spirit, who daily more and more mortifying our flesh with all its lusts, renews us to a better life, and produces in us fruits of true faith, that hereby thy name may be glorified and praised to all eternity, and that we despising all transitory things may with an ardent desire fix our thoughts only on things heavenly.

And in as much as it is thy pleasure that we should pray for all mankind, we beseech thee, to extend thy blessings on the doctrine of thy holy Gospel, that it may be preached and accepted every where, that the whole world may be filled with thy saving knowledge, that the ignorant may be converted, the weak strengthened, that every one, not only in word, but also in deed, may magnify and sanctify thy holy name.

Send forth for this end, faithful labourers in thy harvest.---And also replenish them with thy grace, that they may faithfully serve before thee. On the contrary, utterly destroy all false teachers, ravenous wolves, and hirelings, who seek their own honour and advantage, and not the glory of thy holy name only, nor the welfare and salvation of souls. Be also pleased graciously to preserve and govern all thy christian churches, spread over the face of the earth: in unity of true faith, and in godliness of life, that thy kingdom may daily increase, and that of Satan be destroyed, till thy kingdom is perfected when thou shalt be all in all.

Particularly we pray for these United States of America; keep them under thy holy protection; prosper them in their agriculture, manufactures, commerce and literature; and let their civil and religious rights be preserved inviolate to the latest posterity.

Bless and long preserve thy servant, the president of the United States. Bless the vice president; the senate and house of representatives in congress assembled. Bless all placed in authority throughout the states, and especially in the state wherein we reside; the governor of the state, the magistrates, and all others entrusted with powers, either legislative or executive. Replenish them all with thy grace and heavenly gifts, each in his respective calling and state, wherein thou hast placed him, that they may wisely govern, and strenuously protect the people whom thou hast committed to their care, faithfully defend thy worship, and rightly administer justice among the people: preside with thy holy Spirit in their assemblies, that in all cases they may resolve nothing but what is good and becoming, and let the laws be happily executed: that these United States being preserved from all enemies, the evil-doers, punished, and the just protected, thy name thereby may be praised, and the kingdom

of the King of kings, Christ Jesus, promoted; and that we may lead a quiet and peaceable life in all godliness and honesty. Moreover we pray for our brethren, who are under persecution or tyranny; comfort them with thy holy Spirit, and mercifully deliver them: suffer not thy church wholly to be destroyed, nor the remembrance of thy name to be abolished from the face of the earth, lest the enemies of thy truth triumph to the dishonouring and blaspheming of thy name. But if it is thy divine will, that the suffering christians, should die for the glory of thy name, and by their death witness unto the truth, comfort them in their sufferings, that they considering them as coming from thy Fatherly hand, may therefore being thy will, remain stedfast, whether in life or death; to thy glory, to the edification of thy church, and to their salvation. We likewise beseech thee, for all those whom thou dost afflict, with poverty, imprisonment, sickness of body, or trouble of mind, comfort them all, O Lord, according to their several necessities. Grant that their chastisement may bring them to the knowledge of their sins, and to an amendment of their lives. Give them also firm patience, alleviate their sufferings, and finally deliver them, that they may rejoice in thy goodness, and eternally praise thy name.

And, O Lord, take us, together with all that belongs to, or concerns us, in thy keeping. Grant that we may live in our respective callings according to thy will, and so use the gifts which we receive of thy blessing, that they may not impede, but rather further us to live eternal. Strengthen us in all temptations, that we striving in true faith, may overcome, and hereafter enjoy with Christ, life eternal.

We ask thee for all these things, as our faithful Lord, and Saviour Jesus Christ himself hath taught us.

OUR FATHER, &c.

Afterwards, the congregation is dismissed with the usual blessing.

Receive the blessing of the Lord.

The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

A Prayer before the explanation of the Catechism.

O Heavenly Father, thy word is perfect, converting the soul, a sure testimony, making wise the simple, enlightening the eyes of the blind, and a powerful means unto salvation, for all those who believe. And whereas we are not only blind by nature, but even incapable of doing any good: And also since thou wilt help none, but those who are of a broken and contrite heart; we beseech thee to enlighten our understanding with

thy holy Spirit, and give us a meek heart, free from all haughtiness and carnal knowledge, that we may hearing thy word rightly understand it, and regulate our life accordingly: be graciously pleased to convert all those who still stray from thy truth, that we may together with them, unanimously serve thee in true holiness and righteousness all the days of our life.

We crave all these things for Christ's sake, who hath thus taught us to pray in his name, and promised to hear us;

OUR FATHER, &c.

A Prayer after the explanation of the Catechism.

O Gracious God, and merciful Father, we give thee hearty thanks that it hath pleased thee, not only to take us in thy covenant, but also our little children, which thou hast not only sealed unto them, by the holy baptism, but yet daily sheweth when they perfectest thy praise out of their mouths, thus to cause the wise world to blush; we beseech thee, increase thy grace in them, that they may always grow up and wax in Christ thy Son; till they acquire their perfect manly age in all knowledge and righteousness. Give us grace, that we may educate them, as thou hast commanded us, in thy knowledge and fear, that by their godliness the kingdom of satan may be destroyed, and the kingdom of Jesus Christ, strengthened in this and other congregations, to the glory of thy holy name, and to their eternal salvation, through Jesus Christ. Amen.

A Prayer before sermon in the week.

HEAVENLY Father, eternal and merciful God, we acknowledge and confess before thy divine majesty, that we are poor miserable sinners, conceived in sin, and born in iniquity, prone to all evil, unfit for any good; and that we by our sinful life, continually transgress thy holy commandments, whereby we provoke thine anger against us, and according to thy righteous judgment, expose ourselves unto eternal damnation. But, O Lord, we repent and are sorry that we have offended thee, we bewail our transgressions, beseeching that thou wilt graciously pity our misery. Have compassion on us. O most bounteous God and Father, and forgive us all our sins, for that holy passion of thy well beloved Son Jesus Christ. Grant us also the grace of thy holy Spirit, that we may with all our hearts study to know our own unrighteousness, and sincerely abhor ourselves; that sin may be mortified in us, and we be raised up to a new life; that we may bring forth genuine fruits of holiness and righteousness, which through Jesus Christ are acceptable to thee. Give us to understand thy holy word according to thy divine will that we may learn thereby to put our whole trust in thee alone, and withdraw it from all creatures. That also our old man; with

all the affections thereof, may be daily more and more crucified and that we offer up ourselves unto thee a living sacrifice, to the glory of thy holy name, and to the edification of our neighbours; through Jesus Christ our Lord, who hath taught and commanded us to pray,

OUR FATHER, &c.

A Prayer after sermon in the week.

LORD God Almighty, let not thy holy name be profaned for our sins, for we have divers ways sinned against thee, since, we are not obedient to thy holy word, as we ought to be, and through ignorance and murmuring daily stir up thine anger against us: wherefore thou dost justly punish us: but, O Lord, be mindful of thy great mercy, and have compassion on us. Give us knowledge of and repentance for our sins, and amendment of our lives: strengthen the ministers of thy church, that they may faithfully and stedfastly declare thy holy word: and the magistrates of thy people, that they may bear the sword with equity and prudence, preserve us from all deceit and unfaithfulness, confound all evil, and subtle counsels taken against thy word and church. O Lord withhold not from us thy spirit and word, but grant us increase of faith; and in all trouble and adversity, patience and constancy. Assist thy church, deliver her from all affliction, derision, and persecution. Strengthen also the weak and sorrowful of heart, and send us thy peace, through Jesus Christ our Lord, who hath given us this sure promise: *verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you*; and hath commanded us to pray,

OUR FATHER, &c.

A Morning Prayer.

O Merciful Father, we thank thee, that thou hast in faithfulness watched over us the night past, and beseech thee, to strengthen, and henceforth guide us by the holy Spirit, that we may spend this and all the days of our lives in all righteousness and holiness, and that whatsoever we undertake, we may always aim at the promoting of thy glory, and expect all the success of our undertakings from thy bountiful hand alone: and to the end that we may obtain this mercy of thee, be pleased (according to thy promise) to forgive all our sins through the holy passion and blood shedding of our Lord and Saviour Jesus Christ, for we heartily repent of them. Enlighten also our hearts, that we, having cast off all works of darkness, may as children of light walk in a new life in all godliness. Bless also the preaching of thy gospel. Destroy all works of the devil. Strengthen all ministers of the gospel, and magistrates of thy people. Comfort all those who are persecuted and afflicted in mind, through Jesus Christ thy beloved Son, who hath promised us, that

thou wilt certainly give us, whatsoever we shall ask in his name, and therefore hath commanded us to pray,

OUR FATHER, &c.

An evening Prayer.

O Merciful God, eternal light, shining in darkness, thou who dispellest the night of sin, and all blindness of heart, since thou hast appointed the night for rest, and the day for labour; we beseech thee, grant that our bodies may rest in peace and quietness, that afterwards they may be able to endure the labour they must bear. Temper our sleep, that it be not disorderly, that we may remain spotless both in body and soul, nay, that our sleep itself may be to thy glory. Enlighten the eyes of our understanding, that we may not sleep in death; but always look for our deliverance from this misery. Defend us, against all assaults of the devil, and take us in thy holy protection. And altho' we have not passed this day, without having greatly sinned against thee, we beseech thee to hide our sins with thy mercy, as thou hidest all things on earth with the darkness of the night, that we therefore may not be cast out from thy presence. Relieve and comfort all those who are afflicted or distressed in mind, body or estate, through Jesus Christ our Lord, who hath taught us to pray,

OUR FATHER, &c.

A Prayer at the opening of the Consistory.

HEAVENLY Father, eternal and merciful God, it hath pleased thee of thy infinite wisdom and goodness, to gather a church to thyself out of all nations upon the face of the earth, by the preaching of the holy gospel, and to govern the same by the service of men. Thou hast also graciously called us up to this office, and commanded us to take heed unto ourselves and unto the flock, which Christ hath bought with his precious blood.—Since we are at this present assembled in thy holy name, after the example of the apostolic churches, to consult as our office requires of those things which may come before us, concerning the welfare and edification of thy churches, for which we acknowledge ourselves to be unfit and incapable, as we are by nature unable of ourselves to think any good, much less to put it in practice: therefore we beseech thee, O faithful God and Father, that thou wilt be pleased to be present with thy holy spirit, according to thy promise, in the midst of our present assembly, to guide us in all truth. Remove from us all misapprehensions and unbecoming desires of the flesh, and grant that thy holy word may be the only rule and guide of all our consultations, that they may tend to the glory of thy name, and to the edification of thy church, and to the discharge of our own consciences, through Jesus Christ

thy Son, who with thee and the Holy Ghoſt, the one only true God, art eternally to be praiſed and magnified. Amen.

A prayer at the cloſe of the Conſiſtory.

O Lord God and heavenly Father, we heartily thank thee, that thou haſt been pleaſed to gather a church to thy ſelf in this part of the world, and to uſe our ſervice therein, granting us the privilege, that we may freely and without hindrance preach thy holy goſpel and exerciſe all the duties of godlineſs: moreover we thank thee, that thou now haſt been preſent with thy holy Spirit in the midſt of this our aſſembly, directing our determinations according to thy will, uniting our hearts in mutual peace and concord. We beſeech thee, O faithful God and Father, that thou wilt graciouſly be pleaſed to bleſs our intended labour, and effectually to execute thy begun work: always gathering unto thyſelf a true church, and preſerving the ſame in the pure doctrine, and in the right uſe of thy holy ſacraments, and in a diligent exerciſe of diſcipline. On the contrary deſtroy all evil and crafty councils, which are deviſed againſt thy word and church. Strengthen alſo all miniſters of thy church, that they may faithfully and ſtedfaſtly declare thy holy word. And the magiſtrates of thy people, that they may bear the ſword with righteouſneſs and diſcretion. Particularly we pray for thoſe, whom thou haſt been pleaſed to put in authority over us, both thoſe of higher and lower dignity, and eſpecially for the worſhipful magiſtrates of this city. Grant that their whole government may be thus directed, that the King of all kings may rule over them and their fellow citizens, and that the kingdom of the devil (which is a kingdom of ſcandal and reproach) may, daily more and more be deſtroyed and brought to nought by them as thy ſervants, and that we may lead under them a quiet and peaceable life, in all godlineſs, and honeſty. Hear us, O God and Father, through Jeſus Chriſt thy beloved Son. Who with thee and the Holy Ghoſt, the only and true God, are eternally to be magnified and praiſed. Amen.

A Prayer at the meeting of the Deacons.

MERCIFUL God and Father, thou who haſt not only ſaid unto us, that we ſhould always have the poor with us, but haſt alſo commanded that they ſhould be aſſiſted, and for that end haſt ordained the ſervice of deacons in thy church, by whom they might be relieved: and as we who are called to the office of deacons in this congregation, are here at preſent met in thy name, to conſult together concerning our miniſtry, therefore we humbly beſeech thee for the ſake of Jeſus Chriſt, that thou wilt be pleaſed to endue us with the ſpirit of diſcretion, to the end

that we may rightly discern who are really poor, and who are not: and that we may with all cheerfulness and fidelity, distribute the alms collected by us to every one according to his necessity, not leaving the indigent members of thy beloved Son comfortless, neither giving those who are not in want. Kindle within the hearts of men an ardent love towards the poor, that they may liberally give of their temporal goods, of which thou hast made them stewards; and that we having the means in hand to assist the indigent, may faithfully without vexation, and with a free heart, serve our office. Grant us also the talents, not only to comfort the miserable with the external gift, but also with thy holy word. And since man doth not live by bread alone, but by every word that proceedeth out of thy mouth, be pleased therefore to extend thy blessing over our distributions, and increase the bread of the poor, that both we and they may have reason to praise and thank thee: expecting the blessed coming of thy beloved Son Jesus Christ, who became poor for our sakes to make us rich in eternity. Amen.

Grace before meat.

Psalm 145. *Verse* 15, 16.

The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.

Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

ALMIGHTY God, thou who haſt created all things, and doſt ſtill maintain and govern them by thy divine power, and didſt feed thy people Iſrael in the wilderneſs, bleſs us thy poor ſervants, and ſanctify theſe thy gifts, which we receive from thy bountiful goodneſs, that we may temperately and holily uſe them according to thy will, and thereby acknowledge that thou art our Father, and the fountain of all good. Grant alſo that we may at all times and above all things, ſeek for that ſpiritual bread of thy word, with which our ſouls are fed to life eternal, which thou haſt prepared for us by the holy blood of thy beloved Son Jeſus Chriſt. Amen.

OUR FATHER, &c.

Alſo our Lord Jeſus Chriſt admoniſhes us:

Luke 21. 34, 35.

And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares: for as a ſnare ſhall it come on all them that dwell on the face of the whole earth,

Grace after meat.

Thus speaketh the Lord in the fifth book of Moses,

CHAPTER viii. Verse 10, 11.

When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee.---- Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes which I commanded thee this day.

O Lord God, and heavenly Father, we thank thee for all thy benefits, which we without intermission receive from thy bountiful hand; we bless thy divine will, for preserving us in this mortal life, and for supplying all our wants: but especially for our regeneration unto a hope of a better life, which thou hast revealed unto us by thy gospel. We beseech thee merciful God and Father, not to suffer our hearts to be fixed upon these earthly and corruptible things: but that we may always look up to heaven, expecting thence our Saviour Jesus Christ, until he appear in the clouds for our deliverance, Amen.

OUR FATHER, &c.

A Prayer for sick and tempted persons.

O Almighty, eternal, righteous God, and merciful Father, thou who art Lord of life and death, and without whose will nothing is done in heaven or in earth, although we are not worthy to call upon thy name, nor to hope that thou wilt hear us, when we consider how we have hitherto employed our time; we beseech thee, that thou wilt be pleased of thy mercy to look upon us in the face of Jesus Christ, who has taken all our infirmities on him: we acknowledge that we are utterly incapable of any good, and prone to all evil, who before we have justly merited this punishment, yea have deserved much more. But Lord, thou knowest that we are thy people, and that thou art our God: we have no other refuge than to thy mercy, which thou never hast withheld from any one who turned himself to thee. Therefore we beseech thee not to impute our sins unto us, but account the wisdom, righteousness and holiness of Jesus Christ to us, that we may in him be able to stand before thee. Deliver us for his sake from these sufferings, that the wicked may not think that thou hast forsaken us. And if it is thy pleasure longer thus to try us, give us strength and patience to bear all such according to thy will, and let it all turn according to thy wisdom to our profit. Rather chastise us here, than hereafter to be lost with the world. Grant that we may die from this world, and all earthly things and that we may daily more and more be renewed after the image of Jesus Christ. Suffer us not to be separated by any means from thy love: but draw us

daily nigher and nigher unto thee, that we may enter upon the end of our calling with joy, that is, to die, to rise again and live with Christ in eternity. We also believe that thou wilt hear us through Jesus Christ, who hath taught us to pray,

OUR FATHER, &c.

Strengthen us also in the true faith, which we believe in our hearts and profess with our mouths: I believe in God, &c.

OR THUS,

ETERNAL merciful God and Father, the eternal salvation of the living and the everlasting life of the dying; seeing that thou hast death and life in thy hand alone, and takest such care of us continually, that neither health nor sickness, nor any good or evil can befal us, nay not a hair can fall from our head without thy will. And since thou dost order all things for the good of thy people, we beseech thee grant us the grace of thy holy Spirit, to teach us rightly to acknowledge our misery, and patiently to bear thy chastisings, which we have deserved ten thousand times more severe. We know that they are not the evidences of thy wrath, but of thy fatherly love towards us, that we should not be condemned with the world.---O Lord increase our faith in thine infinite mercy that we may be more and more united to Christ, as members to their spiritual head, to whom thou wilt make us conform in sufferings and in glory. Lighten the cross, so that our weakness may be able to bear it, we submit ourselves entirely to thy holy will, whether thou art pleased to continue our souls longer in these tabernacles, or take them into eternal life, since we belong to Christ and therefore shall not perish. We would willingly leave this weak body in hopes of a blessed resurrection, when it shall be restored to us much more glorious. Grant us to experience the blessed comfort of the remission of sins, and of justification through Christ, that we by that shield may overcome all the assaults of satan. May his innocent blood wash away all the stain, and uncleanness of our sins, and his righteousness answer for our unrighteousness in thy last judgment. Arm us with faith and hope, that we may not be ashamed or confounded by the terror of death; but when our bodily eyes are closing in darkness, may the eyes of our souls be directed towards thee, and when thou shalt have deprived us of the use of our tongues, may our hearts never cease to call upon thee. O Lord, we commit our souls into thy hands, forsake us not in our last extremity, and that only for the sake of Christ Jesus, who hath taught us to pray,

OUR FATHER, &c.

The form for the Administration of Baptism, to Infants of Believers.

THE principal parts of the doctrine of holy baptism are these three: *First.* That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God, except we are born again. This the dipping in or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loath, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and sealeth unto us the washing away of sins through Jesus Christ. Therefore we are baptised *in the name of the Father, and of the Son, and of the Holy Ghost.* For when we are baptised in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil, or turn it to our profit. And when we are baptised in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood of all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from all our sins, and accounted righteous before God. In like manner, when we are baptised in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us, that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrin-

kle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants, there are contained two parts; therefore are we by God through baptism, admonished of, and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in him, and love him with all our hearts, with all our souls, with all our minds, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of grace with God.

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are without their knowledge, partakers of the condemnation in Adam, so are they again received unto grace in Christ; as God speaketh unto Abraham the father of all the faithful, and therefore unto us and our children, Gen. 17. 7. Saying, *I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.* This also the apostle Peter testifieth, with these words, Acts 2. 39. *For the promise is unto you, and to your children, and to all that are afar off, even as* many as the Lord our God shall call. Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and the righteousness of faith: and therefore Christ also embraced them, laid his hands upon them and blessed them: Mark, CHAP. 10.

Since then baptism is come in the place of circumcision, therefore infants are to be baptised as heirs of the kingdom of God, and his covenant. And parents are in duty bound, farther to instruct their children herein, when they shall arrive to years of discretion. That therefore this holy ordinance of God, may be administered to his glory, to our comfort, and the edification of his church, let us call upon his holy name.

O Almighty and eternal God *(who in thy severe judgment, didst punish the unbelieving and impenitent world with the flood, and didst of thy great mercy save and preserve the faithful Noah and his family: who didst drown the hard hearted Pharaoh with all his host in the Red Sea, and didst safely lead thy people Israel through the same, by which baptism was signified.)* We beseech thee that thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy holy Spirit into thy Son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love; that they may with a comfortable sense of thy favour, leave this life (which is nothing but a continual death) and at the last day, may appear without terror before the judgment-seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reigns for ever, Amen.

An Exhortation to the Parents, and thoſe who come with them to Baptiſm.

BELOVED in the Lord Chriſt, you have heard that baptiſm is an ordinance of God, to ſeal unto us and to our ſeed his covenant, therefore it muſt be uſed for that end, and not out of cuſtom or ſuperſtition. That it may then be manifeſt, that ye are thus minded, you are to anſwer ſincerely upon theſe queſtions.

Firſt. Whether you do not acknowledge, that although our children are conceived and born in ſin, and therefore are ſubject to all miſeries, yea to condemnation itſelf, yet that they are ſanctified in Chriſt, and therefore as members of his church ought to be baptiſed?

Secondly. Whether you do not acknowledge the doctrine which is contained in the old and new teſtament, and in the articles of the chriſtian faith, and which is taught here in this chriſtian church, to be the true and perfect doctrine of ſalvation?

Thirdly. Whether you do not promiſe and intend to ſee theſe children when come to the years of diſcretion (whereof thou art either father or witneſs) inſtructed and brought up in the aforeſaid doctrine, or help or cauſe them to be inſtructed therein to the utmoſt of your power?

Anſwer. Yes.

Then the miniſter of God's word in baptiſing, ſhall ſay, N. I baptiſe thee, in the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

THANKSGIVING.

ALMIGHTY God and merciful Father, we thank and praise thee, that thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism: we beseech thee through the same Son of thy love, that thou wilt be pleased always to govern these baptised children by thy holy Spirit, that they may be piously and religiously educated, increase and grow up in the Lord Jesus Christ, that they may acknowledge thy fatherly goodness and mercy, which thou hast shewn to them and us, and live in all righteousness, under our only Teacher, King and high Priest Jesus Christ, and manfully fight against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise, and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God, Amen.

The form for the Administration of holy baptism, to adult persons.

HOWEVER children of christian parents (altho' they understand not this mystery) must be baptised by virtue of the covenant; yet it is not lawful to baptise those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ; for this cause hath not only John the Baptist preached (according to the command of God) the baptism of repentance, and baptised, for the remission of sins, those who confessed their sins, Mark 1. and Luke 3. But our Lord Jesus Christ hath also commanded his disciples to teach all nations, and then, to baptise them, in the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. Mark 16. Adding this promise: He that believeth, and is baptised, shall be saved. According to which rule, the Apostles, as appeareth out of Acts 2. 10. and 16. have baptised none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful now a days, to baptise any other adult persons, than such as have been taught the mysteries of holy baptism by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth. Since therefore you N. are also desirous of holy baptism, to the end, it may be to you a seal of your ingrafting into the church of God, that it may appear that you do not only receive the christian religion, in which you have been privately instructed by us, and of which also you have made confession before us; but that you (through the grace of God) intend and purpose to lead a

life according to the same; you are sincerely to give answer before God and his church; *First*. Dost thou believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will?

Answer. Yes.

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil; and that thou hast frequently both in thought, word and deed, transgressed the commandments of the Lord: and whether thou art heartily sorry for these sins?

Answer. Yes.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh and blood of the virgin Mary, is given thee of God, to be thy Saviour and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ, and his church?

Answer. Yes.

Fourthly. Dost thou assent to all the articles of the christian religion, as they are taught here, in this christian church, according to the word of God, and purpose stedfastly to continue in the same doctrine to the end of thy life: and also dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of our christian church, not only in the hearing of the word, but also in the use of the Lord's supper?

Answer. Yes.

Fifthly. Hast thou taken a firm resolution always to lead a christian life, to forsake the world and its evil lusts, as is becoming the members of Christ and his church, and to submit yourself to all christian admonitions?

Answer. Yes.

The good and great God mercifully grant his grace and blessing to this your purpose, through Jesus Christ, Amen.

The Form for the Administration of the LORD's SUPPER.

BELOVED in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul, 1 COR. 11. 23—30.

For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, take eat, this is my body, which is broken for you, this do in remembrance of me. And after the same manner also, he took the cup, when he had supped, saying, this cup is the new testament in my blood, this do ye, as oft as ye drink it in remembrance of me, for as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come, wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—That we may now celebrate the supper of the Lord to our comfort, it is above all things necessary,

First. Rightly to examine ourselves.

Secondly. To direct it to that end, for which Christ hath ordained and instituted the same, namely, to his remembrance. The true examination of ourselves, consists of these three parts.

First. That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: considering that the wrath of God against sin is so great, that (rather than it should go un-

punished) he hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he doth believe this faithful promise of God that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly as if he had satisfied in his own person for all his sins, and fulfilled all righteousness.

Thirdly. That every one examine his own conscience, whether he purposeth henceforth to shew true thankfulness to God in his whole life, and to walk uprightly before him: as also, whether he hath laid aside unfeignedly all enmity, hatred, and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbour.

All those then who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore we also, according to the command of Christ and the apostle Paul, admonish all those who are defiled with the following sins, to keep themselves from the table of the Lord, and declare to them that they have no part in the kingdom of Christ; such as all idolaters, all those who invoke deceased saints, angels, or other creatures; all those who worship images; all inchanters, diviners, charmers, and those who give credit to such inchantments; all despisers of God and his word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, sects

and mutiny in church or ſtate; all perjured perſons; all thoſe who are diſobedient to their parents and ſuperiors; all murderers, contentious perſons, and thoſe who live in hatred and envy againſt their neighbours; all adulterers, whoremongers, drunkards, thieves, uſurers, robbers, gameſters, covetous, and all who lead offenſive lives.

All theſe, while they continue in ſuch ſins, ſhall abſtain from this meat, (which Chriſt hath ordained only for the faithful) leſt their judgment and condemnation be made the heavier. But this is not deſigned (dearly beloved brethren and ſiſters in the Lord) to deject the contrite hearts of the faithful, as if none might come to the ſupper of the Lord, but thoſe who are without ſin; for we do not come to this ſupper, to teſtify thereby that we are perfect and righteous in ourſelves; but on the contrary, conſidering that we ſeek our life out of ourſelves in Jeſus Chriſt, we acknowledge that we lie in the midſt of death: therefore, notwithſtanding we feel many infirmities and miſeries in ourſelves, as namely, that we have not perfect faith, and that we do not give ourſelves to ſerve God with that zeal as we are bound, but have daily to ſtrive with the weakneſs of our faith, and the evil luſts of our fleſh; yet, ſince we are (by the grace of the Holy Ghoſt) ſorry for theſe weakneſſes, and earneſtly deſirous to fight againſt our unbelief, and to live according to all the commandments of God: therefore we reſt aſſured that no ſin or infirmity, which ſtill remaineth againſt our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us now *alſo* conſider, to what end the Lord hath inſtituted his ſupper, namely, that we do it

in remembrance of him: Now after this manner are we to remember him by it.

First. That we are confidently perſuaded in our hearts, that our Lord Jeſus Chriſt, (according to the promiſes made to our forefathers in the old teſtament) was ſent of the Father into the world: that he aſſumed our fleſh and blood; that he bore for us the wrath of God (under which we ſhould have periſhed everlaſtingly) from the beginning of his incarnation, to the end of his life upon earth, and that he hath fulfilled for us, all obedience to the divine law, and righteouſneſs: eſpecially, when the weight of our ſins and the wrath of God preſſed out of him the bloody ſweat in the garden, where he was bound that we might be freed from our ſins: that he afterwards ſuffered innumerable reproaches, that we might never be confounded.——That he was innocently condemned to death, that we might be acquitted at the judgment ſeat of God: yea, that he ſuffered his bleſſed body to be nailed on the croſs,—that he might fix thereon the hand writing of our ſins: and hath alſo taken upon himſelf the curſe due to us, that he might fill us with his bleſſings; and hath humbled himſelf unto the deepeſt reproach and pains of hell, both in body and ſoul, on the tree of the croſs, when he cried out with a loud voice, *my God, my God! why haſt thou forſaken me?* That we might be accepted of God, and never be forſaken of him. And finally confirmed with his death and ſhedding of his blood, the new and eternal teſtament, that covenant of grace and reconciliation, when he ſaid it is finiſhed.

And that we might firmly believe that we belong to this covenant of grace, the Lord Jeſus Chriſt, in his laſt ſupper, took bread, and when he had given thanks, he brake it, and gave it to

his disciples and said, Take eat, this is my body which is broken for you, this do in remembrance of me; in like manner also after supper he took the cup, gave thanks and said, Drink ye all of it, this cup is the new testament in my blood, which is shed for you and for many, for the remission of sins; this do ye as often as ye drink it in remembrance of me: that is, as often as ye eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness towards you; that whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you; and as certainly feed and nourish your hungry and thirsty soul with my crucified body, and shed blood to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the holy supper of our Lord Jesus Christ, we see that he directs our faith and trust to his perfect sacrifice (once offered on the cross) as to the only ground and foundation of our salvation, wherein he is become to our hungry and thirsty souls, the true meat and drink of life eternal. For by his death he hath taken away the cause of our eternal death and misery, namely, sin; and obtained for us the quickening spirit, that we by the same (which dwelleth in Christ as in the head, and in us as his members) might have true communion with him, and be made partakers of all his blessings, of life eternal, righteousness and glory.

Besides, that we by the same spirit may also be united as members of one body in true brotherly

love, as the holy Apoſtle ſaith, *For we being many, are one bread and one body; for we are all partakers of that one bread.* For as out of many grains one meal is ground, and one bread baked, and out of many berries being preſſed together, one wine floweth, and mixeth itſelf together, ſo ſhall we all, who by a true faith are ingrafted into Chriſt, be altogether one body, through brotherly love, for Chriſt's ſake, our beloved Saviour, who hath ſo exceedingly loved us: and not only ſhew this in word, but alſo in very deed towards one another.

Hereto aſſiſt us, the Almighty God and Father of our Lord Jeſus Chriſt, through his holy Spirit, AMEN.

{That we may obtain all this, let us humble ourſelves before God, and with true faith implore his grace.}

O Moſt merciful God and Father, we beſeech thee, that thou wilt be pleaſed in this ſupper (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jeſus Chriſt) to work in our hearts through thy holy Spirit, that we may daily more and more with true confidence, give ourſelves up unto thy Son Jeſus Chriſt, that our afflicted and contrite hearts, through the power of the Holy Ghoſt may be fed and comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread: and that we may no longer live in our ſins, but he in us, and we in him, and thus truly be made partakers of the new and everlaſting teſtament, and of the covenant of grace. That we may not doubt but thou wilt for ever be our gracious Father, never more imputing our ſins unto us, and providing us with all things neceſſary as

well for the body as the soul, as thy beloved children and heirs; grant us also thy grace, that we may take upon us our cross cheerfully, deny ourselves, confess our Saviour, and in all tribulations with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us unto him in eternity, AMEN.

OUR FATHER, &c.

Strengthen us also by this holy supper in the Catholic undoubted Christian faith, whereof we make confession with our mouths and hearts, saying,

I *Believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.*

I believe in the Holy Ghost: the holy Catholic church: the communion of saints: the forgiveness of sins: the resurrection of the body; and the life everlasting, AMEN.

That we may be now fed with the true heavenly bread Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our advocate, at the right hand of his heavenly Father, whither also the articles of our faith lead us; not doubting but we shall as certainly be fed and refreshed in our souls through the working of

the Holy Ghoſt with his body and blood, as we receive the holy bread and wine in remembrance of him.

{In breaking and diſtributing the bread, the Miniſter ſhall ſay,}

The bread which we break, is the communion of the body of Chriſt.

{And when he giveth the cup,}

The cup of bleſſing, with which we bleſs, is the communion of the blood of Chriſt.

{During the communion, there ſhall or may be devoutly ſung, a pſalm, or ſome chapter read, in remembrance of the death of Chriſt, as the 53d chap. of Iſaiah, the 13, 14, 15, 16, 17, and 18, chapters of John, or the like.}

{After the COMMUNION, the Miniſter ſhall ſay,}

Beloved in the Lord, ſince the Lord hath now fed our ſouls at his table, let us therefore jointly praiſe his holy name with thankſgiving, and every one ſay in his heart, thus,

Bleſs the Lord, O my ſoul; and all that is within me, bleſs his holy name.

Bleſs the Lord, O my ſoul, and forget not all his benefits.

Who forgiveth all thine iniquities; who healeth all thy diſeaſes.

Who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs and tender mercies.

The Lord is merciful and gracious, ſlow to anger and plenteous in mercy.

He hath not dealt with us after our ſins, nor rewardeth us according to our iniquities.

For as the heaven is high above the earth, ſo great is his mercy towards them that fear him.

As far as the East is from the West, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commendeth therewith his love towards us, in that while we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him: for if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life. Therefore shall my mouth and heart shew forth the praise of the Lord from this time forth for evermore, Amen.

Let every one say with an attentive heart,

O ALMIGHTY, merciful God and Father, we render thee most humble and hearty thanks, that thou hast of thy infinite mercy, given us thine only begotten Son, for a Mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that thou giveſt us a lively faith, whereby we are made partakers of such of thy benefits—thou hast also been pleased, that thy beloved Son Jesus Christ should institute and ordain his holy supper for the confirmation of the same: grant we beseech thee O faithful God and Father, that through the operation of thy holy Spirit, the commemoration of the death of our Lord Jesus Christ, may tend to the daily increase of our faith, and saving fellowship with him, through Jesus Christ thy Son, in whose name we conclude our prayers, saying, OUR FATHER, &c.

The end of the Administration of the LORD'S SUPPER.

THE FORM OF EXCOMMUNICATION.

BELOVED in the Lord Jesus Christ; it is known unto you, that we have several times, and by several methods declared unto you the great sin committed, and the heinous offence given by our fellow-member N. to the end that he, by your christian admonitions, and prayers to God, might be brought to repentance, and so be freed from the bonds of the devil, (by whom he is held captive) and recovered by the will of the Lord: but we cannot conceal from you, with great sorrow, that no one has as yet appeared before us, who hath in the least given us to understand, that he by the frequent admonitions given him, (as well in private as before witnesses, and in the presence of many) is come to any remorse for his sins, or hath shewn the least tokens of true repentance; since then he daily aggravates his sin (which in itself is not small) by his stubbornness, and since we have signified unto you the last time, that in case he did not repent, after such patience shewn him by the church, we should be under the disagreeable necessity of being further grieved for him, and come to the last remedy; wherefore we at this present are necessitated to proceed to this excommunication according to the command and charge given us by God in his holy word; to the end that he may hereby be made (if possible) ashamed of his sins, and likewise that we may not by this rotten, and as yet incurable member, put the whole body of the church in danger, and that God's name may not be blasphemed.

Therefore, we the ministers and rulers of the church of God, being here assembled in the name and authority of our Lord Jesus Christ, and declare before you all, that for the aforesaid reasons we have excommunicated, and by these do excommunicate N. from the church of God, and from fellowship with Christ, and the holy sacraments, and from all the spiritual blessings and benefits which God promiseth to and bestows upon his church, so long as he obstinately and impenitently persists in his sins, and is therefore to be accounted by you as an heathen man, and a publican, according to the command of Christ, Mat. 18. who saith, that whatsoever his ministers shall bind on earth, shall be bound in heaven.

Further we exhort you beloved Christians, to keep no company with him, that he may be ashamed: yet count him not as an enemy, but at all times admonish him as you would a brother. In the mean time let every one take warning by this, and such like examples, to fear the Lord, and diligently take heed unto himself, *If he thinketh he standeth, lest he fall*; but having true fellowship with the Father and his Son Jesus Christ, toge-

ther with all faithful Chriſtians, remain ſtedfaſt therein to the end, and ſo obtain eternal ſalvation. You have ſeen, beloved brethren and ſiſters, in what manner this our excommunicated brother hath begun to fall, and by degrees is come to ruin; obſerve therefore, how fondle ſatan is, to bring man to deſtruction, and to withdraw him from all ſalutary means of ſalvation; guard then, againſt the leaſt beginnings of evil, and laying aſide, according to the exhortation of the apoſtle, *every weight and the ſin which does ſo eaſily beſet us, let us run with patience the race that is ſet before us, looking unto Jeſus the author and finiſher of our faith; be ſober, watch and pray, leſt you enter into temptation. To day if you will hear the voice of the Lord, harden not your hearts, but work out your own ſalvation with fear and trembling*; and every one repent of his ſins, leſt that our God humble us again, and that we ſhould be obliged to bewail ſome one of you: but that you may with one accord, living in all godlineſs, be our crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleaſure, let us call upon his holy name with confeſſion of our ſins, ſaying,

O Righteous God and merciful Father, we bewail our ſins before thy high majeſty, and acknowledge that we have deſerved the grief and ſorrow cauſed unto us by the cutting off of this our late fellow-member; yea, we all deſerve, ſhouldſt thou enter into judgment with us, by reaſon of our great tranſgreſſions, to be cut off and baniſhed from thy preſence. But O Lord thou art merciful unto us for Chriſt's ſake, forgive us our treſpaſſes, for we heartily repent of them, and daily work in our hearts a greater meaſure of ſorrow for them; that we may, fearing thy judgments, which thou executeſt againſt the ſtiff-necked, endeavour to pleaſe thee: grant us to avoid all pollution of the world, and thoſe who are cut off from the communion of the church, that we may not make ourſelves partakers of their ſins; and that he who is excommunicated may become aſhamed of his ſins: and ſince thou deſireſt not the death of a ſinner, but that he may repent and live, and the boſom of thy church is always open for thoſe who turn away from their wickedneſs: we therefore humbly beſeech thee, to kindle in our hearts a pious zeal, that we may labour, with good chriſtian admonitions and examples, to bring again this excommunicated perſon on the right way, together with all thoſe who through unbelief or diſſoluteneſs of life go aſtray.

Give thy bleſſing to our admonitions, that we may have reaſon thereby to rejoice again in him, for whom we muſt now mourn: and that thy holy name may be praiſed, through our Lord Jeſus Chriſt, who hath thus taught us to pray,

OUR FATHER, &c.

The form of re-admitting excommunicated persons into the church of Christ.

BELOVED in the Lord, it is known unto you, that some time ago our fellow member N. was cut off from the church of Christ: we cannot now conceal from you, that he by the above-mentioned remedy, as also by means of good admonitions and your christian prayers, is come so far that he is ashamed of his sins, praying us to be re-admitted into the communion of the church.

Since we then by virtue of the command of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand hereby, that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication the next time when by the grace of God we celebrate the supper of the Lord, and receive him again into the communion of the church; except any one of you in the mean time, shall shew just cause why this ought not to be done, of which you must give notice to us in due time. In the mean time, let every one thank the Lord, for the mercy shewn this poor sinner, beseeching him, to perfect his work in him to his eternal salvation, Amen.

{Afterwards, if no impediment be alledged, the Minister shall proceed to the re-admission of the excommunicated sinner, in the following manner:}

Beloved christians, we have the last time informed you of the repentance of our fellow member N. to the end that he might with your free knowledge be again received into the church of Christ: and whereas no one has alledged any thing why his re-admission ought not to take place, we therefore at present purpose to proceed to the same.

Our Lord Jesus Christ, MAT. CHAP. 18, having confirmed the sentence of his church, in the excommunicating of impenitent sinners; declareth immediately thereupon, *that whatsoever his ministers shall loose on earth shall be loosed in heaven*; whereby he giveth to understand, that when any person is cut off from his church, he is not deprived of all hopes of salvation; but can again be loosed from the bonds of condemnation.—Therefore since God declares in his word, not to take pleasure in the death of a sinner, but that he turn from his wickedness and live, so the church always hopes for the repentance of the backslidden sinner, and keepeth her bosom open to receive the penitent: accordingly the apostle Paul, 1 Cor. 5, commanded the Corinthian (whom he had declared ought to be cut off from the church) to be again received and comforted, since being reproved by many, he was come to the knowledge of his sins;

to the end that he should not be swallowed up with over much sorrow, 2 Cor. 2.

Secondly. Christ teacheth us in the aforementioned text, that the sentence of absolution, which is passed upon such a penitent sinner, according to the word of God, is counted sure and firm by the Lord; therefore no one ought to doubt in the least, who truly repents, that he is assuredly received by God in mercy, as Christ saith, John, Chap. 20. *Whose soever sins ye remit they are remitted unto them.*

But now to proceed to the matter in hand: I ask thee N. whether thou dost declare here with all thine heart before God and his church, that thou art sincerely sorry for the sin and stubbornness for which thou hast been justly cut off from the church? whether thou dost also truly believe, that the Lord hath forgiven thee, and doth forgive thy sins for Christ's sake? and that thou therefore art desirous to be re-admitted into the church of Christ, promising henceforth to live in all godliness, according to the command of the Lord?

Answer.——Yes, Verily.——

< Then the minister shall further say, >

We then here assembled, in the name and authority of the Lord Jesus Christ, declare thee N. to be absolved from the bonds of excommunication; and do receive thee again into the church of the Lord, and declare unto thee that thou art in the communion of Christ and of the holy sacraments, and of all the spiritual blessings and benefits of God, which he promiseth to and bestoweth upon his church: may the eternal God preserve thee therein to the end, through his only begotten Son Jesus Christ, Amen.

Be therefore assured in thy heart my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyself against the subtilty of satan, and the wickedness of the world, to the end that you may not fall again into sin; love Christ, for many sins are forgiven thee.

And you beloved christians, receive this your brother with hearty affection; be glad that he was dead and he is alive again, he was lost and is found: rejoice with the Angels of heaven, over this sinner who repenteth: count him no longer as a stranger, but as a fellow citizen with the saints, and of the household of God.

And whereas we can have no good of ourselves, let us praising and magnifying the Lord Almighty, implore his mercy, saying,

GRACIOUS God and Father, we thank thee through Jesus Christ, that thou hast been pleased to give this our fellow brother repentance unto life, and us cause to rejoice in his conversion. We beseech thee, shew him thy mercy, that he may

become more and more assured in his mind of the remission of his sins, and that he may receive from thence inexpressible joy and delight, to serve thee. And whereas he hath heretofore by his sins offended many, grant that he may by his conversion edify many. Grant also that he may stedfastly walk in thy ways, to the end; and may we learn from this example, that with thee is mercy, that thou mayest be feared; and that we counting him for our brother and co-heir of life eternal, may jointly serve thee with filial fear and obedience all the days of our life, through Jesus Christ our Lord, in whose name we thus conclude our prayer,

OUR FATHER, &c.

The Form for ordaining the Ministers of God's Word.

{The sermon and the usual prayers being finished, the Minister shall thus speak, to the congregation.}

BELOVED brethren, it is known unto you, that we have now at three different times published the name of our brother N. here present, to learn whether any person had aught to offer concerning his doctrine or life, why he might not be ordained to the ministry of the word. And whereas no one hath appeared before us, who hath alledged any thing lawful against his person, we shall therefore at present, in the name of the Lord, proceed to his ordination; for which purpose, you N. and all those who are here present, shall first attend to a short declaration taken from the word of God, touching the institution and the office of pastors and ministers of God's word; where, in the first place you are to observe, that God our heavenly Father, willing to call and gather a church from amongst the corrupt race of men unto life eternal, doth by a particular mark of his favour use the ministry of men therein.

Therefore Paul saith, that the Lord *Jesus Christ hath given some apostles, and some prophets, and some evangelists, and some pastors and ministers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Here we see that the holy Apostle among other things saith, that the pastoral office is an institution of Christ.

What this holy office enjoins, may easily be gathered from the very name itself; for as it is the duty of a common shepherd, to feed, guide, protect and rule the flock committed to his charge: so it is with regard to these spiritual shepherds, who are set over the church, which God calleth unto salvation, and counts them as sheep of his pasture. The pasture with which these sheep are fed, is nothing else but the preaching of the gospel, accompanied with prayer, and the administration of the holy sacraments; the same word of God is likewise the staff with which the flock is guided and ruled, consequently it is evident, that the office of pastors and ministers of God's word is,

First. That they shall faithfully explain to their flock, the word of the Lord, revealed by the writings of the prophets and apostles; and apply the same, as well in general, as in particular, to the edification of the hearers, with instructing, admonishing, comforting, and reproving, according to every one's need, preaching repentance towards God, and reconciliation with him through faith in Christ; and refuting with the holy scriptures all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in holy writ, for the Apostle Paul saith, *that these labour in the word:* and elsewhere he teacheth, that this must be done *according to the mea-*

ſure or rule of faith: he writes alſo, that a paſtor *muſt hold faſt and rightly divide the faithful and ſincere word which is according to doctrine:* likewiſe *he that propheſieth* (that is preacheth God's word) *ſpeaketh unto men to edification, and exhortation and comfort:* in another place he propoſes himſelf as a pattern to paſtors, *declaring that he hath publicly, and from houſe to houſe, taught and teſtified repentance toward God, and faith toward our Lord Jeſus Chriſt:* but particularly we have a clear deſcription of the office, and miniſters of God's word, 2 Corinth. 5 chap. 18, 19, and 20 verſes, where the Apoſtle thus ſpeaketh, *And all things are of God who hath reconciled us to himſelf, by Jeſus Chriſt, and hath given to us* (namely, to the apoſtles and paſtors) *the miniſtry of reconciliation; to wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath committed unto us the word of reconciliation. Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to God.* Concerning the refutation of falſe doctrine, the ſame apoſtle ſaith, Tit. 1. 9. That a miniſter muſt hold faſt the faithful word of God, that he may be able by ſound doctrine, both to convince and ſilence the gain-ſayers.

Secondly. It is the office of the miniſters, publicly to call upon the name of the Lord in behalf of the whole congregation; for that which the apoſtles ſay, *we will give ourſelves continually to prayer, and to the miniſtry of the word,* is common to theſe paſtors with the apoſtles; to which St. Paul alluding, thus ſpeaketh to Timothy: *I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for*

all men; for kings, and for all that are in authority, &c. 1 *Tim.* 2, 1, 2.

Thirdly. Their office is, to administer the sacraments, which the Lord hath instituted as seals of his grace: as is evident from the command given by Christ to the apostles, and in them to all pastors, *baptise them in the name of the Father, and of the Son, and of the Holy Ghost.* Likewise, *for I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, &c.*

Finally, it is the duty of the ministers of the word, to keep the church of God in good discipline, and to govern it in such a manner as the Lord hath ordained; for Christ having spoke of the christian discipline, says to his apostles, *whatsoever ye shall bind on earth, shall be bound in heaven.* And Paul will, that the ministers know how to rule their own house, since they otherwise neither can provide for, nor rule the church of God. This is the reason why the pastors are in scripture called, *stewards of God and bishops*, that is overseers and watchmen, for they have the oversight of the house of God, wherein they are conversant, to the end, that every thing may be transacted with good order and decency; and also to open and shut, with the keys of the kingdom of heaven, committed to them, according to the charge given them by God.

From these things may be learned, what a glorious work the ministerial office is, since so great things are effected by it; yea how highly necessary it is for man's salvation, which is also the reason, why the Lord will, that such an office should always remain: for Christ said, when he sent forth his apostles to officiate in this holy function,

Lo, I am always with you even unto the end of the world; where we see his pleasure is, that this holy office (for the persons to whom he here speaketh, could not live to the end of the world) should always be maintained on earth. And therefore Paul exhorteth Timothy, *to commit that which he had heard of him, to faithful men, who are able to teach others, as he also, having ordained* Titus a minister, further commanded him, to ordain elders in every city, Tit. 1. 5.

Forasmuch therefore as we, for the maintaining of this office in the church of God, are now to ordain a new minister of the word, and having sufficiently spoke of the office of such persons, therefore you N. shall answer to the following questions, which shall be proposed to you, to the end that it may appear to all here present, that thou art inclined to accept of this office as above described.

First. I ask thee, whether thou feelest in thy heart that thou art lawfully called of God's church, and therefore of God himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the old and new testament to be the only word of God, and the perfect doctrine unto salvation, and dost reject all doctrines repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge your office, according to the same doctrine, as above described, and to adorn it with a godly life: also to submit thyself in case thou shouldst become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.

{Then the Minister who did demand those questions of him, or another, if there are more present, shall lay his * hands on his head,}

[* Note. This ceremony shall not be used in ordaining those, who have before been in the ministry.]

And say,

God our heavenly Father, who hath called thee to this holy ministry, enlighten thee with his Holy Spirit, strengthen thee with his hand, and so govern thee in thy ministry, that thou mayest decently and fruitfully walk therein, to the glory of his name, and to the propagation of the kingdom of his Son Jesus Christ, Amen.

{Then the Minister shall from the pulpit, exhort the ordained Minister, and the congregation, in the following manner:}

" Take heed therefore, beloved brother, and " fellow servant in Christ, unto yourself, and " to all the flock, over which the Holy Ghost " hath made you overseer, to feed the church of " God which he hath purchased with his own " blood: love Christ, and feed his sheep, taking " the oversight of them not by constraint, but " willingly: not for filthy lucre, but of a ready " mind, neither as being lord over God's heri- " tage, but as an example to the flock. Be an " example of believers, in word, in conversation, " in charity, in spirit, in faith, in purity. Give " attendance to reading, to exhortation, to doc- " trine. Neglect not the gift that is in thee, me- " ditate upon those things, give thyself wholly to " them; that thy profiting may appear to all, take " heed to thy doctrine, and continue stedfast " therein. Bear patiently all sufferings and op- " pressions as a good soldier of Jesus Christ, for in

" doing this thou shalt both save thyself and them " that hear thee." And when the chief Shepherd " shall appear, you shall receive a crown of glory " that fadeth not away."

" And you likewise, beloved Christians, receive " this your minister in the Lord with all gladness, " and hold such in reputation :" Remember that God himself through him speaketh unto and beseecheth you. Receive the word which he according to the scripture shall preach unto you, " not as the word of man, but (as it is in truth) " the word of God. Let the feet of those that " preach the gospel of peace, and bring glad ti- " dings of good things, be beautiful and pleasant " unto you. Obey them that have the rule over " you, and, submit yourselves ; for they watch " for your souls, as they that must give account, " that they may do it with joy, and not with grief, " for that is unprofitable for you. If you do these " things it shall come to pass, that the peace of " God shall enter into your houses, and that you, " who receive this man in the name of a prophet, " shall receive a prophet's reward, and through " his preaching, believing in Christ, shall through " Christ inherit life eternal.

Since no man is of himself fit for any of these things, let us call upon God with thanksgiving :

MERCIFUL Father, we thank thee, that it pleaseth thee, by the ministry of men, to gather a church to thyself unto life eternal, from amongst the lost children of men: we bless thee for so graciously providing the church in this place with a faithful minister, we beseech thee to qualify him daily more and more by the holy Spirit, for the ministry to which thou hast ordained and called him: enlighten his understanding to comprehend thy holy word, and give him utterance, that he may boldly open his mouth, to make known and dispense the mysteries of the gospel. Endue him with wisdom and valour, to rule the people aright over which he is set, and to preserve them in christian peace, to the end that thy church under his administration

and by his good example, may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that being strengthened by the comfort of thy Spirit, he may remain stedfast to the end, and be received with all faithful servants into the joy of his master. Give thy grace also to this people and church, that they may becomingly deport themselves towards this their minister; that they may acknowledge him to be sent of thee; that they may receive his doctrine with all reverence and submit themselves to his exhortations. To the end that they may by his word believing in Christ, be made partakers of eternal life. Hear us, O Father, through thy beloved Son, who hath thus taught us to pray, OUR FATHER, &c.

The end of the form for ordaining the ministers of GOD's WORD.

The Form for ordaining Elders and Deacons, when ordained at the same time.

{But if they are ordained separately, this form shall be used as occasion requires.}

BELOVED Christians, you know that we have several times published unto you the names of our brethren here present, who are chosen to the office of elders and deacons in this church, to the end that we might know whether any person had aught to alledge why they should not be ordained in their respective offices: and whereas no one hath appeared before us, who hath alledged any thing lawful against them, we shall therefore at present, in the name of the Lord, proceed to their ordination.

But first, you who are to be ordained, and all those who are here present, shall attend to a short declaration from the word of God concerning the institution and the office of elders and deacons: of the elders is to be observed, that the word elder or eldest (which is taken out of the old testa-

ment, and signifieth a person who is placed in an honourable office of government over others) is applied to two sorts of persons who minister in the church of Jesus Christ: for the apostle saith, *the elders that rule well, shall be counted worthy of double honour, especially they who labour in the word and doctrine.* Hence is evident that there were two sorts of elders in the Apostolic church, the former whereof did labour in the word and doctrine, and the latter did not. The first were the ministers of the word and pastors, who preached the gospel and administered the sacraments; but the others who did not labour in the word, and still did serve in the church, bore a particular office, namely, they had the oversight of the church, and ruled the same with the ministers of the word: for Paul, Rom. chap. 12. having spoke of the ministry of the word, and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying: *He that ruleth let him do it with diligence:* likewise in another place he counts government among the gifts and offices which God hath instituted in the church; 1 Cor. 12. Thus we see that these sorts of ministers are added to the others who preach the gospel, to aid and assist them, as in the old testament the common Levites were to the priests in the service of the tabernacle, in those things which they could not perform alone: notwithstanding the offices always remained distinct one from the other. Moreover it is proper that such men should be joined to the ministers of the word in the government of the church, to the end, that thereby all tyranny and lording may be kept out of the church of God, which can sooner creep in when the government is placed in the hands of one alone, or a very few. And thus the ministers of the word, together with the elders,

form a body or assembly, being as a council of the church, representing the whole church; to which Christ alludes when he saith, *Tell the church* —which can in no wise be understood of all and every member of the church in particular, but very properly of those who govern the church, out of which they are chosen.

Therefore in the *first* place the office of the elders is, together with the ministers of the word, to take the oversight of the church which is committed to them, and diligently to look, whether every one properly deports himself in his confession and conversation; to admonish those who behave themselves disorderly, and to prevent as much as possible, that the sacraments be not profaned: also to act (according to the Christian discipline) against the impenitent, and to receive the penitent again into the bosom of the church; as doth not only appear from the abovementioned saying of Christ, but also from many other places of holy writ, as 1 Cor. chap. 5. and 2 Cor. chap. 2. that these things are not only entrusted to one or two persons, but to many who are ordained thereto.

Secondly. Since the apostle enjoineth, that all things *shall be done decently and in order*, amongst christians, and that no other persons ought to serve in the church of Christ but those who are lawfully called, according to the Christian ordinance, therefore it is also the duty of the elders to pay regard to it, and in all occurrences, which are relative to the welfare and good order of the church, to be assistant with their good counsel and advice to the ministers of the word, yea, also to serve all christians with advice and consolation.

Thirdly. It is also their duty particularly to have regard unto the doctrine and conversation of the ministers of the word, to the end that all things

may be directed to the edification of the church; and that no ſtrange doctrine be taught, according to that which we read, Acts 20. where the apoſtle exhorteth to watch diligently againſt the wolves who might come into the ſheep-fold of Chriſt; for the performance of which, the elders are in duty bound diligently to ſearch the word of God, and continually to be meditating on the myſteries of faith.

Concerning the deacons; of the origin and inſtitution of their office we may read, Acts 6. where we find that the apoſtles themſelves did in the beginning ſerve the poor, "At whoſe feet "was brought the price of the things that were "ſold: and diſtribution was made unto every man "according as he had need. But afterwards when "a murmuring aroſe, becauſe the widows of the "Grecians were neglected in the daily miniſtrati-"on:" men were choſen (by the advice of the apoſtles) who ſhould make the ſervice of the poor their peculiar buſineſs, to the end that the apoſtles *might continually give themſelves to prayer, and to the miniſtry of the word.* And this has been continued from that time forward in the church, as appears from Rom. 12. where the apoſtle ſpeaking of this office, ſaith, *he that giveth, let him do it with ſimplicity.* And 1 Cor. 12. 28. ſpeaking of helps, he means thoſe who are appointed in the church to help and aſſiſt the poor and indigent in time of need; from which paſſages we may eaſily gather, what the deacon's office is, namely, that they in the firſt place collect and preſerve with the greateſt fidelity and diligence, the alms and goods which are given to the poor: yea, to do their utmoſt endeavours, that many good means be procured for the relief of the poor.

The second part of their office consists in distribution, wherein is not only required discretion and prudence to bestow the alms only on objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection: as the apostle requires, Rom. chap. 12. and 2 Cor. chap. 9. For which end it is very beneficial that they do not only administer relief to the poor and indigent with external gifts, but also with comfortable words from scripture.

To the end therefore, beloved brethren N. N. that every one may hear, that you are willing to take your respective offices upon you, ye shall answer to the following questions.

And in the first place I ask you, both elders and deacons, whether ye do not feel in your hearts, that ye are lawfully called of God's church, and consequently of God himself, to these your respective holy offices?

Secondly. Whether ye believe the books of the old and new testament to be the only word of God, and the perfect doctrine of salvation, and do reject all doctrines repugnant thereto?

Thirdly. Whether ye promise, agreeable to said doctrine, faithfully according to your ability, to discharge your respective offices, as it is here described: ye elders in the government of the church together with the ministers of the word: and ye deacons in the ministration to the poor? Do ye also jointly promise to walk in all godliness, and to submit yourselves, in case ye should become remiss in your duty, to the admonitions of the church?

Upon which they shall answer
Yes.

Then the minister shall say,

The Almighty God and Father, repleniſh you all with his grace, that ye may faithfully and fruitfully diſcharge your reſpective offices, Amen.

{The Miniſter ſhall further exhort them, and the whole congregation in the following manner,}

Therefore ye elders be diligent in the government of the church, which is committed to you, and the miniſters of the word. Be alſo as watchmen over the houſe and city of God, faithfully to admoniſh and to caution every one againſt his ruin. Take heed that purity of doctrine and godlineſs of life be maintained in the church of God. And ye deacons be diligent in collecting the alms, prudent and cheerful in the diſtribution of the ſame: aſſiſt the oppreſſed, provide for the true widows and orphans, ſhew liberality unto all men, but eſpecially to the houſhold of faith.

Be ye all with one accord faithful in your offices, and *hold the myſtery of the faith in a pure conſcience*, being good examples unto all the people. In ſo doing you will *purchaſe to yourſelves a good degree, and great boldneſs in the faith, which is in Chriſt Jeſus, and hereafter enter into the joy of your Lord.* On the other hand, beloved chriſtians, receive theſe men as ſervants of God; count the elders that rule well, worthy of double honour, give yourſelves willingly to their inſpection and government. Provide the deacons with good means to aſſiſt the indigent. Be charitable, ye rich, give liberally, and contribute willingly. And ye poor, be poor in ſpirit, and deport yourſelves reſpectfully towards your benefactors, be thankful to them and avoid murmuring; follow Chriſt for the food of your ſouls, but not for bread. *Let him that hath ſtole* (or who hath been burthenſome to his neighbours) *ſteal no more: but rather let him la-*

bour, working with his hands the things which are good, that he may give to him that needeth. Each of you doing these things in your respective callings, shall receive of the Lord, *the reward of righteousness.* But since we are unable of ourselves, let us call upon the name of the Lord, saying,

O Lord God and heavenly Father, we thank thee that it hath pleased thee, for the better edification of thy church, to ordain in it, besides the ministers of the word, rulers and assistants, by whom thy church may be preserved in peace and prosperity, and the indigent assisted; and that thou hast at present granted us in this place, men who are of good test money, and we hope endowed with thy Spirit. We beseech thee replenish them more and more with such gifts, as are necessary for them in their ministration; with the gifts of wisdom, courage, discretion, and benevolence, to the end that every one may in his respective office, acquit himself as is becoming; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheep-fold of thy beloved Son; and in admonishing and reproving disorderly persons. In like manner, the deacons in carefully receiving and liberally, and prudently distributing of the alms to the poor, and in comforting them with thy holy word. Give grace both to the elders and deacons, that they may persevere in their faithful labour, and never become weary by reason of any trouble, pain or persecution of the world. Grant also especially thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honour for their work's sake; give also unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them; to the end that every one acquitting himself of his duty, thy holy name may thereby be magnified, and the kingdom of thy Son Jesus Christ, enlarged, in whose name we conclude our prayers, &c.

The Form for the Confirmation of Marriage before the Church.

WHEREAS married persons are generally, by reason of sin, subject to many troubles and afflictions; to the end that you N. and N. (who desire to have your marriage bond publicly confirmed, here in the name of God, before this

thereof) may also be assured in your hearts of the certain assistance of God in your afflictions, hear therefore from the word of God, how honourable the married state is, and that it is an institution of God, which is pleasing to him. Wherefore he also will (as he hath promised) bless and assist the married persons, and on the contrary judge and punish whoremongers and adulterers.

In the first place you are to know, that God our Father, (after he had created heaven and earth, and all that in them is) made man *in his own image and likeness*, that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air. And after he had created man, he said, *It is not good that man should be alone, I will make him an help meet for him. And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man, leave his father, and his mother, and shall cleave unto his wife, and they two shall be one flesh.* Therefore ye are not to doubt but that the married state is pleasing to the Lord, since he made unto Adam his wife, brought and gave her himself to him to be his wife, witnessing thereby that he doth yet as with his hand bring unto every man his wife. For this reason the Lord Jesus Christ did also highly honour it with his presence, gifts and miracles in Cana of Galilee, to shew thereby, that this holy state ought to be kept honourable by all, and that he will aid and assist the married persons even when they are least expecting it.

But that ye may live godly in this ſtate, you muſt know the reaſons wherefore God hath inſtituted the ſame. The firſt reaſon is, that each faithfully aſſiſt the other in all things that belong to this life, and a better.

Secondly. That they bring up the children which they ſhall get, in the true knowledge and fear of God, to his glory, and their ſalvation.

Thirdly. That each of them avoiding all uncleanneſs and evil luſts, may live with a good and quiet conſcience. *For to avoid fornication, let every Man have his own wife and every Wife her own huſband;* inſomuch that all who are come to their years, and have not the gift of continence, are bound by the command of God, to enter into the marriage ſtate, with knowledge and conſent of parents, or tutors and friends; *that ſo the temple of God, which is our body, may not be defiled, for, whoſoever defileth the temple of God, him ſhall God deſtroy.*

Next, you are to know, how each is bound to behave reſpectively towards the other, according to the word of God.

Firſt. You who are the bridegroom, ſhall know, that God hath ſet you to be the head of your wife, that you, according to your ability, ſhall lead her with diſcretion; inſtructing, comforting, protecting her, as the head rules the body; yea, as Chriſt is the head, wiſdom, conſolation, and aſſiſtance to his church. Beſides, *you are to love your wife as your own body, as Chriſt hath loved his church: you ſhall not be bitter againſt her, but dwell with her as a man of underſtanding, giving honour to the wife as the weaker veſſel, conſidering that ye are joint heirs of the grace of life, that your prayers be not hindered;* and ſince it is God's command,

that the man shall eat his bread in the sweat of his face, therefore you are to labour diligently and faithfully, in the calling wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to the poor.

In like manner shall you, who are the bride, know how you are to carry yourself towards your husband, according to the word of God: you are to love your lawful husband, to honour and fear him, as also to be obedient unto him in all lawful things. as to your lord, *as the body is obedient to the head, and the church to Christ. You shall not exercise any dominion over your husband, but be silent: for Adam was first created, and then Eve to be an help to Adam;* and after the fall, God said to Eve, and in her to all women, *your will shall be subject to your husband:* you shall not resist this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who trusted in God and were subject to their husbands; *as Sarah was obedient to Abraham, calling him her lord:* you shall also be an help to your husband in all good and lawful things looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.

Wherefore you N. and you N. having now understood that God hath instituted marriage, and what he commands you therein; are ye willing thus to behave yourselves in this holy state, as you here do confess before this christian assembly, and are desirous that you be confirmed in the same?

Answer. Yes.

{ Whereupon the minister shall say to the assembly, }

I take you all, who are met here, to witneſs, that there is brought no lawful impediment:

[Further to the married perſons,]

Since then it is fit that you be furthered in this your work, the Lord God confirm your purpoſe which he hath given you; and your beginning be in the name of the Lord, who made heaven and earth.

{Hereupon they ſhall join hands together, and the miniſter ſpeak firſt to the bridegroom.}

N. Do you acknowledge here before God, and this his holy church, that you have taken, and do take to your lawful wife N. here preſent, promiſing her never to forſake her; to love her faithfully, to maintain her, as a faithful and pious huſband is bound to do to his lawful wife: that you will live holily with her; keeping faith and truth to her in all things according to the holy goſpel?

Anſwer. Yes.

[Afterwards to the bride.]

N. Do you acknowledge here before God, and this his holy church, that you have taken, and do take to your lawful huſband N. here preſent, promiſing to be obedient to him, to ſerve and aſſiſt him, never to forſake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful huſband according to the holy goſpel?

Anſwer. Yes.

[Then the miniſter ſhall ſay,]

The Father of all mercies, who of his grace hath called you to this holy ſtate of marriage, bind you in true love and faithfulneſs, and grant you his bleſſing, Amen.

Hear now from the gospel, how firm the bond of marriage is, as described, Matthew, chapter 19, verses 3, 4, 5, 6, 7, 8, 9.

"The Pharisees came unto him, tempting him, and saying "unto him, Is it lawful for a man to put away his wife for every "cause? and he answered and said unto them, have ye not read "that he which made them at the beginning, made them male "and female? and said, for this cause shall a man leave father "and mother, and shall cleave to his wife; and they twain shall "be one flesh; wherefore, they are no more twain, but one "flesh. What therefore God hath joined together, let not man "put asunder. They say unto him, why did Moses then com- "mand to give a writing of divorcement, and to put her away? "he saith unto them, Moses, because of the hardness of your "hearts, suffered you to put away your wives; but from the be- "ginning it was not so. And I say unto you, whosoever shall "put away his wife, except it be for fornication, and shall marry "another, committeth adultery: and whoso marrieth her which "is put away, doth commit adultery."

Believe these words of Christ, and be certain and assured, that our Lord God hath joined you together in this holy state. You are therefore to receive, whatever befals you therein, with patience and thanksgiving, as from the hand of God, and thus all things will turn to your advantage and salvation. Amen.

{ Then the Minister shall bid the married persons to kneel down, and exhort the congregation to pray for them. }

ALMIGHTY God, thou who displayest thy goodness and wisdom in all thy works and ordinances, and hast said from the beginning, that it is not good that man should be alone, and therefore hast made an help meet for him, and ordained, that those who were two should be one, and likewise punishest all uncleanness. We beseech thee (since thou hast called these two persons to the holy state of marriage, and joined them together) replenish them with thy holy Spirit, that they may piously live together according to thy divine will in true and firm faith, and resist all wickedness. Vouchsafe to bless them, as thou didst send thy blessing upon the faithful fathers, thy friends and servants, Abraham, Isaac, and Jacob; that they may as co-heirs of the covenant (which thou didst make with those fathers) educate the children which thou shalt be pleased to give them, in all godliness, to the glory of thy holy name, to the edification of thy church, and to the propagation of thy holy gospel, Hear us O Father of mercies! for Jesus Christ's sake thy beloved Son our Lord, in whose name we conclude our prayers, saying, Our Father, &c.

[Hearken now to the promise of God from 128 Psalm.]

Blessed is every one that feareth the Lord, that walketh in his ways.

For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants, round about thy table.

Behold, that thus shall the man be blessed, that feareth the Lord.

The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

Yea, thou shalt see thy children's children, and peace upon Israel.

The Lord our God replenish you with his grace, and grant that ye may long live together in all godliness and holiness, Amen.

The end of the form, for the confirmation of Marriage before the church.

The consolation of the sick, which is an instruction in faith, and the way of salvation to prepare believers to die willingly.

SINCE Adam was created just and good, that is to say, holy and righteous, and dominion given him over all the creatures which God had created; and whereas he did not long remain in this state, but has through the subtilty of the devil and his own rebellion fallen from this excellent glory, whereby he hath brought upon us the misery of temporal and eternal death; this is the original sin of which David speaks in the 51 Psalm, saying, *I was shapen in iniquity and in sin did my mother conceive me:* Ps. 51. v. 5. In like manner Paul saith to the Romans, *that by one man sin entered into the world, and death by sin, and death passed upon all men, for that all have sinned,* Rom. 5. 12. For as soon as Adam was thus fallen, he immediately came under a certain curse, as we read in Genesis, where God saith, *cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return,* Gen. 3. 17, 19. Whence we certainly know, that all things which receive life, must once die: this David clearly testifies, saying, *what man is he that liveth, and shall not see death?* Ps. 89. 48. *for Solomon saith, the living know that they shall die.* Eccl. 9. 5. *For here we have no continuing city, but we seek one to come.* Heb. 13 14. And to the Hebrews, *that it is appointed unto men once to die, but after this the Judgment.* Heb. 9. 27. *For as the scripture saith: we must needs all die, and are as water spilt on the ground, which cannot be gathered up again.* 2 Sam. 14. 14. *For our days,* (saith Job) *are like the days of an hireling, and swifter than a post.* Job 9.

25. And we pass away (saith David) like a stream, yea like a leaf which the wind driveth away, and a withered stalk, and a garment moth-eaten. *For the dust must return to the earth, as it was, and the spirit unto God who gave it*; as Job saith, *we are ashes, and must return to ashes.* Eccl. 12. 7. Likewise James saith, *that man's life is even a vapour that appeareth for a little time and then vanisheth away.* Jam. 4. 14. Yea our time passeth away as a cloud and is consumed like a mist, and vanisheth as a shadow. And Peter also saith (quoting from Isaiah) *that all flesh is as grass, and all the glory of men, as the flower of grass; the grass withereth; and the flower thereof falleth away.* Peter 1. 24. Again Jesus Syrach saith, this is the old covenant, you must die;---the one to day, and the other to morrow, like as green leaves upon a tree, some fall off, and others grow again: thus it goeth with mankind, some die and some are born. As Solomon saith, *to every thing there is a season, a time to be born, and a time to die.* Eccl. 3. 1, 2. And this time is in the hands of the Lord, as Job saith, man hath *his appointed time, the number of his months are with him, he has appointed our bounds that we cannot pass.* Job 14. 5.—— Which Paul also saith; *that God hath determined the times before appointed, and the bounds of their habitation.* Acts 17. 26 —— And David saith, *that our days are as an hand-breadth by the Lord, and our age is as nothing before him:* Ps. 39. 5. How vain are all men who live so unconcerned! *for our days are lighter than a weaver's shuttle, and swifter than a post.* Job 7. 6, and 9. 25. Heb. 11. 13. Moreover we are here only pilgrims and strangers for a short time. *For the days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength, labour, and sorrow: for it is soon cut off, and we fly away.* Ps. 90. 10. And when we live long, we live an hundred years: as drops of water are to the sea, so are are our years to eternity. And Peter saith, *that one day is with the Lord as a thousand years, and a thousand years as one day*; 2 Pet. 3. 8. even are our years to eternity, whereas then we must all die, according to holy Scripture. Who would not earnestly wish for death, when we behold in what state and ruin we are plunged through Adam, namely, in all unrighteousness, misery and trouble; insomuch that we are wicked, and inclined to wickedness from our very infancy. For as Paul saith, we are by nature the children of wrath, and reprobate unto every good work, having nothing of ourselves but sin. Eph. 2. 3. and Tit. 1. 16. As David also saith, Ps. 14. 1. *there is none that doth good, they are all gone aside, they are altogether become filthy* Rom. 17 19. *For the good that we would, we do not*, by reason of sin that dwelleth in us. Of this inherent sin, David witnesseth, Ps. 51. *that* we are conceived and born in sin and proceed in the same. For the inclination of man's hearts is to evil from their youth.

Since we thus lie under the wrath of God, and in the ſhadow of death, yea, in hell and damnation, therefore Chriſt the light of the world appeared unto us, and the ſun of righteouſneſs is riſen. Rom. 4. 25. "Who was delivered for our offences, and was raiſed again for our juſtification," and hath alſo quickened us, when we were dead in ſin, and hath ſo given us our ſins, "and blotted out the hand writing of ordinances that was againſt us, and took it out of the way, and nailed it on the croſs;" Col. 2. 14. whereby he hath triumphed over all our enemies, as death, ſatan, hell and the curſe of the law, as God hath ſpoken by the prophet Hoſea, "O death, where is thy ſting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt," 1 Cor. 15. 55, and 57. who hath alſo (according to the promiſe of God) bruiſed the head of the devil, in whoſe power we were kept captives, by reaſon of the tranſgreſſions of ſin.

God to the end that he might deliver us therefrom, hath given us his deareſt pledge, namely, his only beloved Son in whom the Father is well pleaſed, and commands us to hear him. Whom he hath given for a propitiation and a ranſom. "For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life," John 3. 16. "Alſo in this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world that we might live through him." 1 John 4. 9. "And this is life eternal (ſaith Chriſt) that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent." John 1. 17. and 3. He is the true Meſſiah, who came into the world in the fulneſs of time, true God to cruſh the power of the devil; and true man to be our mediator before God, that he might deliver thoſe who were captive under the law. He is that lamb without blemiſh, that was wounded and offered for our tranſgreſſions, to be a propitiation for all our ſins, as Iſaiah clearly teſtifies. —— "And he who was rich, for our ſakes became poor, that we through his poverty might be rich," 2 Cor. 8. For he hath given unto us, all his goods, all his benefits, all his righteouſneſs, merits and holineſs: therefore we muſt embrace him in faith, and be thankful to him with love and obedience. And who would not love him who firſt loved us? in that when we were yet his enemies he delivered and reconciled us, "how much more being reconciled, ſhall we be ſaved by his life?" Rom. 5. 18. and John 15. 13. For how can one have greater love, than to lay down his life for his friends? Which Chriſt as a good ſhepherd hath done, who hath been obedient to his Father, "unto death, even the death of the croſs, and was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour;" Phil. 2. 8. Heb. 2. 9. "that he by the grace of God ſhould taſte death for every

" man." Luke 10. 34. Also he is the true Samaritan who hath poured oil and wine in our wounds, that is to say, he hath poured out his precious blood for our sins, and bought us with such a precious price. " For we are not" (saith Peter) " redeemed with gold or silver, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1. 18. 17. For we are not redeemed " by the blood of goats or calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us;" Heb. 9. 12. Col. 1. 13, 14. who hath also delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have the redemption through his blood, even the forgiveness of sins.

Since we certainly know this, that we only obtain eternal salvation, without our merits, (for we have none, wherefore we are unprofitable servants) through the death and resurrection of Christ, " we must therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4. 16. And since we always stand in need of help, we must go unto him; for he saith, by the prophet David, " call upon me in the day of trouble, and I will deliver thee." Ps. 50. 15. And although a mother might forsake her child, yet will I never forsake thee, as Christ himself saith in the gospel: " come unto me all ye that labour and are heavy laden, and I will give you rest, and ye shall find rest unto your souls." Mat. 11. 28, and 29. To whom else should we go? " He hath the words of eternal life," John 6. 68. and life is made manifest in him. He is that heavenly manna, which eternally satisfies our souls, that heavenly bread of which he that eateth through faith, shall never hunger, and whosoever drinketh of his blood shall never thirst. Again Christ saith by the apostle John, " Let him that is athirst, come and take the water of life freely." Rev. 22. 17. " He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," John 7. 38. which are the operations of the Holy Ghost; whosoever drinketh of that living water, shall never thirst, for the water that I shall give him, shall be in him a well of water springing up into everlasting life. John 4. 14. As God hath said by the prophet Isaiah, " Every one that thirsteth, come ye to the waters, and he that hath no money come buy and eat; yea, come buy wine and milk, without money, and without price." Isa. 55. 1. therefore let us go to this fountain for our refreshment, and not to stinking wells which contain no water. " For of his fulness have we all received grace for grace: for the law was given by Moses, but grace and truth came by Jesus Christ." John 1. 16, 17.

He is the true Mediator who stands between God and us, to be our advocate against all our accusers: " For there is one Mediator between God and man, the man Christ Jesus " 1 Tim. 2. 5. Heb. 9. 15. For this cause he is also a Mediator of the new testament, that by means of death, for the redemption of the transf-

greſſions that were under the firſt teſtament, they which are called might receive the promiſe of an eternal inheritance.—— *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for us*; Heb. 7. 25. with which the apoſtle John agreeing, ſaith, *If any man ſin we have an advocate with the Father, Jeſus Chriſt the righteous. He is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world*: 1 John 2. 1. and 2. namely, for all people and ſtations of the whole world, who ſincerely repent and turn themſelves to God: for the Lamb was ſlain, from the beginning of the world for believers, as Chriſt himſelf ſaith, that Abraham ſaw his day and was glad, John 8. 56. 5.

Thus we ſee "that God is no reſpecter of perſons: Acts 10. 34. Rom. 3. 29. 30." For God is not only the God of the Jews, but of the Gentiles alſo: namely he is a God who juſtifies the circumciſion by faith, and uncircumciſion through faith; for he hath juſtified us by faith, without the deeds of the law. After which manner David alſo ſpeaks, that ſalvation is only come unto the man to whom God imputeth righteouſneſs without works, where he ſaith, "Bleſſed is he whoſe tranſgreſſions is for-"given, whoſe ſin is covered. Bleſſed is the man unto whom the "Lord imputeth not iniquity. Pſ. 32. 1. 2."

Rom. 5. 1. Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt, by whom we have a certain acceſs into the holy place, by his blood, whereby he hath made peace between God and us; for he is our true peace, wherefore we have nothing more to fear. For Paul ſaith, Rom. 8. 31. 33, 34, 35. "If God be for us, who can be againſt us? Who ſhall "lay any thing to the charge of God's elect? It is God that juſtifieth, "who is he that condemneth? It is Chriſt that died, yea rather that "has riſen again, who is even at the right hand of God, who maketh "interceſſion for us; who ſhall ſeparate us from the love of Chriſt? "ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, "or peril, or ſword?" Therefore tho' we have the daily actual and "other ſins remaining in us, we muſt not deſpair. For the prophet Iſaiah ſaith, "though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool: Iſ. 1. 18." And this is done through Jeſus Chriſt, who hath waſhed away our ſins by his blood, of which baptiſm is a ſign; and the Lord's ſupper is a token unto us, that we are redeemed by the ſacrifice of Chriſt once offered on the croſs, that he might deliver us from the wrath to come, and all iniquity; and purify unto himſelf a peculiar people, zealous of good works, by which the Lord may be praiſed, Tit. 2. 24.

We then knowing for certain, that we are reconciled to God by Jeſus Chriſt, ought (according to the word of God) to have an earneſt deſire of being delivered from this mortal body, by which we muſt come to that glorious inheritance of all the chil-

dren of God, which is prepared for us in heaven. This, Paul, that chosen vessel of God, desires, when he saith, "Rom. 7. 24. "O wretched man that I am, who shall deliver me from the body of "this death? Moreover he saith, 2 Cor. 5. 1. We know that if "our own earthly house of this tabernacle were dissolved, we have "a building of God eternal in the heavens; for in this we groan "earnestly desiring to be clothed upon, with our house which is from "heaven, and we are always confident, knowing that whilst we are "at home in the body, we are absent from the Lord; therefore we "are willing rather to be absent from the body, and to be present "with the Lord, 2 Cor. 5. 2, 6, and 8. verses. Again Paul saith, Rom. 8. 22. we know that the whole creation groaneth with us, and not only they, but we ourselves groan within ourselves, who have the first fruits of the spirit, waiting for the adoption, to wit, the redemption of our body. And since we are pilgrims and strangers, who would not desire to be at home in his native country? For here we walk in absence, and in faith, but not in sight. "For now we see through a glass darkly, but then face to "face, as he is. 1 Cor. 13. 12." Who would not long after this sight, since we see that the holy men of God have craved after it? As we read in the 42 Psalm, "As the hart panteth after the "water brooks, so panteth my soul after thee, O God! My soul "thirsteth for God, for the living God; when shall I come and ap- "pear before God? My tears have been my meat, day and night, "while they continually say unto me, where is thy God?" This unutterable glorious sight of God is so great (as the prophet saith,) Isa. 64. 4. 1 Cor. 2. 9. "That eye hath not seen, nor ear heard, "neither hath entered into the heart of man the things which God "hath prepared for them that love him." Again David saith, that a day in the courts of the Lord, is better than a thousand; yea I had rather be a door-keeper in the house of God, than to dwell long in the tents of wickedness. Ps. 84. 10. "How ami- "able are thy tabernacles O Lord of hosts! blessed are they that "dwell in thy house:" Ps. 34. 11. and 4. "They will be still praising "thee. And they shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." Ps. 36. 8. and 9. "For with thee is the fountain of life, in thy "light shall we see light:" this is the delightful mansion, of which Christ spake by John, John 14. 2. and 3. "In my Father's house "are many mansions, if it were not so, I would have told you. I "go to prepare a place for you, I come again and receive you unto "myself, that where I am, there may ye be also;" Rev. 21. 23. namely in the new Jerusalem, which has no need of the sun neither of the moon, for the glory of God lightens it, and the Lamb is the light thereof. There God will wipe away all tears from our eyes and death shall be no more: which is the last enemy that God will trample under his feet. There God hath prepared a glorious wedding, where we shall sit at the table of the Lord, toge-

ther with Abraham, Iſaac and Jacob: and bleſſed are they who are called to this wedding or ſupper.

We cannot come to this ſupper by any other means than through death, therefore Paul ſaith, Phil. 1. 21. "For to me to "live is Chriſt, and to die is gain." And as ſoon as the faithful depart from hence, they enter into eternal reſt, as Chriſt ſaith, John 12. 26. "Where I am, there ſhall alſo my ſervants be:" Again "He that heareth my word and believeth on him that ſent me, hath "everlaſting life, and ſhall not come into condemnation, but is paſ"ſed from death unto life." John 5. 14. Which is alſo plainly to be obſerved in the malefactor, when he prayed and ſaid, Lord remember me when thou comeſt into thy kingdom. Luke 23. Verſe 42, 43. Upon which Chriſt anſwered him, To day ſhalt thou be with me in paradiſe: Therefore Paul juſtly ſaid (agreeable to this) I deſire to depart and to be with Chriſt. Phil. 1. 23. Solomon likewiſe ſaith, Eccl. 12. 7. That duſt muſt return to the earth as it was, and the ſpirit unto God who gave it.—Which alſo evidently appears in the example of Enoch and Elias who were both taken up into heaven, where our freedom and converſation is; Phil. 3. 20. 21. from whence alſo we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body. And we cannot arrive to this ſtate of glory, unleſs through much tribulation, of which Jeſus Syrach elegantly ſpeaks; My ſon (ſaith he) if thou come to ſerve the Lord prepare thy ſoul for temptation: In which thou ſhalt alſo rejoice, thou who haſt for a ſhort time, mourned with much temptation. "But the God of all "grace, who hath called us unto his eternal glory by Chriſt Jeſus, "after that ye have ſuffered a while will make you perfect, ſtabliſh, "ſtrengthen, ſettle you." 1 Pet. 5. 20. Again Paul ſaith, "If "ſo be that we ſuffer with Chriſt, we ſhall alſo be glorified toge"ther." Rom. 8. 17. 18. For the ſufferings of this preſent "time, are not to be compared with the glory which ſhall be re"vealed to us." 2 Cor. 4. 17. For our affliction is temporal and light, but worketh an eternal and exceeding weight of glory.——And David ſaid, Pſ. 30. 5. "Weeping may endure for a night, but "joy cometh in the morning." Therefore rejoice, that when his glory ſhall be revealed ye may be glad alſo with exceeding joy, 1 Pet. 4. 13. Chriſt hath alſo ſuffered without the gate, therefore let us alſo go forth unto him without the camp, bearing his reproach. For herein hath Chriſt left us an example, that we ſhould follow his ſteps, Heb. 13. 12, 13. Again Peter ſaith, Foraſmuch then, as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind, 1 Pet. 2. 21. For he that ſuffereth in the fleſh ceaſeth from ſin, 1 Pet. 4. 1. Moreover the apoſtle James alſo ſaith, my beloved brethren, count it all joy when you fall in divers temptations. Jam. 1. 2. And Paul likewiſe ſaith, Rom. 5. 3. 4. and 5. We glory in tribu-

lations, knowing that tribulation worketh patience, and patience experience; and experience hope, and hope maketh us not ashamed. For which reason we must not despise the chastening of the Lord, when we are rebuked of him; for whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth; which may be seen at large in the 12 Chap. of the epist. to the Hebrews, be therefore patient, and stablish your hearts, for the coming of the Lord draweth nigh. Jam. 5. 8. 10. and 11. Take also the prophets for an example of suffering affliction, and of patience; we count them happy which endure, for we have heard of the patience of Job, and have seen the end of the Lord, who have left us an example of perseverance. For we see that Christ for the suffering of death, hath been crowned with never fading honour. Heb. 2. 9. Therefore Christ also saith, he that endureth to the end shall be saved: Mat. 10. 22. and the apostle Paul saith, 2 Tim. 4. 7. and 8. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord shall give me; and not only to me, but unto all them that love his appearing. Likewise James saith, 1. 12, blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

To obtain this crown of righteousness, we must manfully fight against all our enemies, who attack us on all sides: particularly against the wiles of the devil, against which put on the whole armour of God, with which you will be able to withstand the devil and all his might. Peter speaking of his fight, saith, that the devil walketh about as a roaring lion seeking whom he may devour: 1 Pet. 5. 8. 9. whom resist stedfast in the faith, and he will flee from you. This victory and resistance we have of God through Christ, who tramples the devil under our feet, in whose power and bonds we were bound. He is the prince of this world whom Christ hath cast out; and we have likewise through him obtained the victory, and are also through faith made partakers of him. He is the old serpent who seeks to devour us, who did devour our first parents, and who still bites us in the heel, wherefore he is called a murderer from the beginning.

Therefore we must be diligent in our guard against his wiles as Peter saith, be sober and watch unto prayer, 1 Pet. 4. 7. For as Christ saith, we know neither the day nor the hour wherein the Lord will come. Mat. 25. 13. But this ye know that, if the good man of the house had known what hour the thief would come, he would have watched. Luke 12. 39, 40, 45, and 46. Be ye ready therefore also, for the son of man will come at an hour when we watch not, but begin to beat our fellow servants, and to eat and drink with the drunkards; then the Lord will come, and cut us in sunder, and our portion

will be with the hypocrites: Mark 9. 24. there will be weeping and gnashing of teeth, there the worm never dieth, and the fire is not quenched. For we certainly know that the day of the Lord will come as a thief in the night, when we shall say, peace and safety, then sudden destruction will come upon us, as travail upon a woman with child, 2 Pet. 3. 10. Therefore take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares, Luke 21. 34. For as a snare, or as lightning which comes suddenly, shall it come on us all, Luke 21. 35, and 36. Watch therefore and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand undaunted before the Son of Man. But this worthiness to stand before the Son of Man consists in a pure undefiled and immoveable faith which worketh through love, by which we receive and embrace Christ with all his merits and benefits. Which faith we must shew by a pure life. As James saith, and of this purity Christ speaks by Matthew, blessed are the pure in heart, for they shall see God, Mat. 5. 8. And the principal purity lies in the heart, for as Christ saith, out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies: these things defile a man. Mat. 15. 19, and 20. Therefore the fruits of the Spirit follow, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, charity, righteousness, and truth, Gal. 5. 22. and 23. Therefore unless we are born again, we cannot see the kingdom of God, Mat. 3. 3. Yea, as Christ saith, except ye repent and become as children (to wit in sin) ye shall not enter into the kingdom of heaven. Mark 10. 14. There shall nothing enter into it that defileth, neither whatsoever worketh abomination, or maketh a lie, Rev. 21. 27. as Paul likewise clearly testifieth.

Since then the law of God requires this perfection of us, as it is written, cursed is every one who doth not keep the whole law. As James also saith, Whosoever offendeth in one point, he is guilty of all. Jam. 2. 10. Again, whosoever doeth the law shall live by it: but we do not keep the least commandment perfectly. As the wise man saith, when we imagine we have done, we only begin, (and in case we did do it, we only do our duty) wherefore we are by the law condemned in God's righteous judgments; for this we have a sure remedy and cure, namely, Christ who hath redeemed us (as Paul saith) from the curse of the law, Gal. 3. 13. and hath satisfied the righteousness of God for us, making reconciliation; and who hath broken down the wall which was between us, namely the law, contained in ordinances, and forgiven us our sins, and torn the hand-writing of them, and nailed it to the cross: for this great love of Christ, we ought also to love him, and to be thankful to him, with good works, and

verily to believe in him, for the gift of all these excellent benefits: For he that cometh to God, must believe that he is a rewarder of them that seek him; for the just shall live by his faith. Heb. 11. 6. Therefore we conclude that a man is justified by faith, without the deeds of the law; Heb. 2. 4. Rom. 3. 28. and although we suffer a little with Christ, we must not despair, for we see that Christ himself, when he was smote for our sins, did not smite again, but suffered patiently; and if the ungodly live in great prosperity, as David and the prophets testify, we must not marvel, neither stumble, but comfort ourselves, being assured that their end is everlasting death. He lets them go as sheep to the slaughter, therefore it is not to be wondered at that the faithful meet with no more crosses, in comparison to the glorious joy which is prepared for them, and on the contrary, that the ungodly have no more prosperity, than they have, in comparison to the dreadful damnation which attends them. Therefore if the trial of believers is not alike, so neither shall the resurrection of the dead be alike. And in this we have great comfort, that all believers will rise at the last day; of which Paul reasoning, saith, 1 Cor. 15. If the dead rise not, then is not Christ risen, then is our preaching vain, and we are found false witnesses of God. The manner of our resurrection we may read in the 37th chap. of Ezekiel, How that we shall rise with flesh and bones. And Job also saith, Job 19. I know that my Redeemer liveth, and will hereafter raise me up out of the earth, and that I shall be covered with my skin, and in my own flesh, see God; likewise the prophet Isaiah saith, that the earth and the sea shall give up the dead which have slept in them, for Christ is the resurrection, the first of them that slept. But you must not be ignorant concerning them which are asleep, that ye sorrow not even as others, which have no hope, 1 Thess. 4. 13, to 17. For if we believe that Jesus died and rose again, even so those also which sleep in Jesus, will God bring with him, for this we say as a true word of God; that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. Where we must appear before the judgment seat of Christ: where every one will receive according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. Then Christ will separate the sheep from the goats, and the sheep will be set on his right hand, who shall hear the delightful voice, Come ye blessed, inherit the kingdom of my Father prepared for you from the foundation of the *world*. There we shall stand with greater confidence against those who have distressed us: then we shall shine forth as the sun in the kingdom of our Father, there

we shall come to the hope of an innumerable company of angels. There we shall reign from eternity to eternity, Amen.

Blessed are they whose names are written in the book of life.

The End of the Consolation of the SICK.

The Confession of Faith, composed in the Council of Nice, in the Year of our Lord, 325.

WE believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father, before all worlds; God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the scriptures and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end. And in the Holy Ghost, who spake by the prophets. And one holy Catholic and Apostolic church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come, Amen.

The Creed of Saint Athanasius, Bishop of Alexandria, written in the year of our Lord, 333.

1 WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.---2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.---3. The Catholic Faith is this, we worship one God in Trinity, and Trinity in Unity.---4. Neither confounding the Persons, nor dividing the Substance. ---5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.---6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the Glory equal, the Majesty co-eternal.---7. Such as the Father is, such is the Son, and such is the Holy Ghost.---8. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.---9. The Father incomprehensible, the Son incomprehensible and the Holy Ghost incomprehensible.---10. The Father eternal, the Son eternal, and the Holy Ghost eternal.---11. And yet they are not three Eternals: but one Eternal.---12. As also there are not three Incomprehensibles, nor three Uncreated, but one Uncreated and one Incomprehensible.---13. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.---14. And yet they are not three Almighties, but one Almighty.---15. So the Father is God, the Son is God, and the Holy Ghost is God.---16. And yet there are not three Gods, but one God.---17. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.---18. And yet not three Lords, but one Lord.---19. For like as we are compelled by the Christian Truth, to acknowledge every Person by himself to be God and Lord.---20. So are we forbidden by the Catholic Faith, to say, there be three Gods, or three Lords. ---21. The Father is made of none, neither created nor begotten.---22. The Son is of the Father alone, not made, nor created, but begotten.---23.

The Holy Ghoſt is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.--24. So there is one Father, not three Fathers, one Son, not three Sons; one Holy Ghoſt, not three Holy Ghoſts.--25 And in this Trinity, there is not Firſt or Laſt, not greater nor leſs.--26. But the whole three perſons are co-eternal together, and co-equal.--27. So that in all Things, as it is aforeſaid, the Unity in Trinity, and Trinity in Unity is to be worſhipped.--28. He therefore that will be ſaved, muſt thus think of the Trinity.--29. Furthermore it is neceſſary to everlaſting Salvation, that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.--30. For the right Faith is that we believe and confeſs, that our Lord Jeſus Chriſt, the Son of God, is God and Man.--31. God of the Subſtance, of the Father, begotten before the World; and Man of the Subſtance of his Mother, born in time.--32. Perfect God, and perfect Man, having a reaſonable Soul and a human Body.--33. Equal to the Father according to his Godhead: and inferior to the Father as to his Manhood.--34. Who altho' he be God and Man, yet he is not two but one Chriſt.--35. One, not by Converſion of the Godhead into fleſh, but by taking off the Manhood into God.--36. He is not one by Mixture of Subſtance, but by Unity of Perſon.--37. For as the reaſonable Soul, and Fleſh is one Man; ſo God and man is one Chriſt.--38. Who ſuffered for our Salvation, deſcended into Hell, roſe again the third Day from the Dead.--39 He aſcended into Heaven, ſits at the right Hand of God the Father Almighty.--40. From whence he ſhall come to judge the Quick and the Dead.--41. At whoſe coming, all Men ſhall riſe again with their Bodies.--42. And ſhall give account for their own Works.--43. And they that have done Good, ſhall go into Life everlaſting; and they that have done Evil, into everlaſting Fire.-- 44. This is the Catholick Faith, which except a man believe faithfully, he cannot be ſaved.

FINIS.

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